

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1936



BANGALORE

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1938

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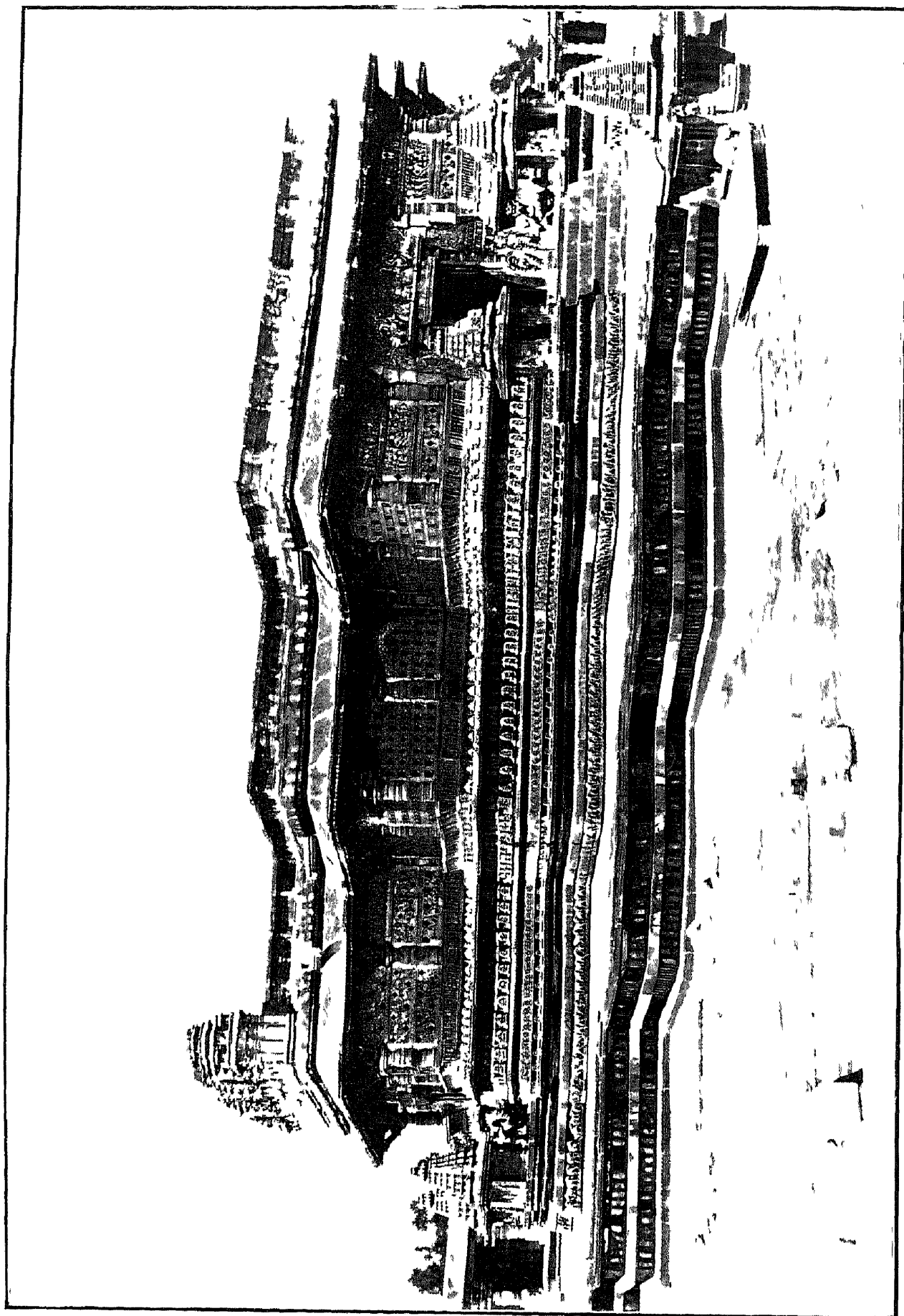
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CHENNAKESAVA TEMPLE, BELUR—SOUTH-EAST VIEW (p 18)

Mysore Archaeological Survey]

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1936

PART I—ADMINISTRATIVE.

Staff There was no important change in the staff. Dr. M. H. Krishna, M.A., D.Lit (Lond.), continued to be the Director of Archaeology in addition to his professional duties at the University.

Tours The Director toured in the Yedatore taluk of the Mysore District, Aikalgūd, Hāssan, Saklēspur and Bēlūr taluks of the Hāssan District, Mūdgere, Chikmagalūr and Koppa taluks of the Kadūr District and the Tīthahallī, Nagar and Shimoga taluks of the Shimoga District for the purpose of studying the archæology of the Malnād tracts, for collecting epigraphs and information about architecture and for inspecting the monuments for conservation purposes. The Assistant to the Director toured in the Gundlupet and Nanjangūd taluks of the Mysore District, Hāssan and Bēlūr taluks of the Hāssan District, the Madhugiri and Kunigal taluks of the Tumkur District and the Channarayana taluk of the Bangalore District mainly for the study and collection of inscriptions.

Among the ancient sites studied were Manjarābād, Angadi, Mēlige and Nagai. The conservation of monuments was attended to and the work of conserving the temples at Bēlūr and Halebīd was pushed on with the co-operation of the Public Works Department and of the Committee appointed by Government for the renovation of these two temples.

Exploration and Conservation

The total number of inscriptions collected during the year was about seventy. A good number of these have been edited by Mr. R. Rama Rao, the Assistant with the help of the Pandits and under the guidance of the Director. Among the important finds may be mentioned a rare copper plate grant of the ancient Punnād dynasty and an interesting Kadamba inscription (found at Halanīdi, Bēlūr taluk) of about the middle of the 5th century A.D. in the Kannada language. The latter is the earliest authentic lithic record in Kannada now extant.

Epigraphy.

An interesting manuscript obtained for study during the year is an English translation of the 'Memoirs of Hyder Ally from the year 1758 to 1770' by Eloy Joze Conrea Peripoto, a Portuguese in Hyder's service. The work of copying it has been taken in hand. Another manuscript studied during the year is an account of the early Mysore kings obtained from Tumkur.

Manuscripts.

Numismatics

Among the coins examined the most interesting are two sets of *purāṇas*, which are the oldest type of coins known in India and are generally considered to be more than 2,000 years old.

Publications

During the year the annual Reports of the department for the years 1931 and 1932 were published, that for 1933 was submitted to Government for approval, the printing of the report for 1934 was completed and the report for 1935 was prepared and sent to the press. The reports were thus brought up to date. Special acknowledgments are due to the Archaeological Office staff and to the Government Central Press, Bangalore, for their co-operation in clearing the arrears. Hereafter it is hoped to publish the report for each official year in the course of the following year.

Exhibition

An important event for the success of which the Archaeological Department contributed its whole-hearted service was the Eighth Session of the All-India Oriental Conference which was held at Mysore during the Christmas of 1935. The department took a prominent part in the Conference and in the exhibition of antiquities connected therewith and the members of the staff worked in various capacities for its success, the Director being the Local Secretary and the Secretary of the Reception Committee.

Visitors.

Among the distinguished visitors to the Exhibition were Amin-ul-Mulk Sir Mirza Ismail, Kt C I E, Dewan of Mysore, Rāja Sēvāsakta Dewan Bahadur Dr S. Krishnaswamiengar, M A, Ph D, Mr. K. P. Jayaswal, M A., Bar-at-law, and Rao Bahadur K. N. Dikshit, M.A., Deputy Director-General of Archaeology in India.

Director-General

In July 1935, Mr. J. F. Blakiston, the Director-General of Archaeology in India, visited Halebīd, Bēlūr, Śravanabelagola, Seringapatam and Sōmanāthapur and the Archaeological Office at Mysore, and gave many valuable suggestions, particularly about conservation.

PART II—STUDY OF ANCIENT MONUMENTS.

YEDATORE

ARKĒŚVARA TEMPLE

An undated inscription, No 64 of Yedatore taluk, Mysore District Supplement, which is in Tamil and Grantha characters and belongs probably to the time of Kulōttunga Chōla I¹, mentions that a certain Ankakkāran, son of Ponnāndān, erected a temple named Ankakkāīśvara for the god Nāyarukilavar, lord of Aiyampolil *alias* Uyyakkonda-Śōlapattanain in Tuvainādu and granted lands to it. There is no doubt that Ankakkāīśvara is the same as Arkēśvara or the sun god (Nāyarukilavar) for whom the temple is built in Yedatore

The main shrine of Arkēśvara is very different in character from the surrounding structures. It is a small low roofed temple without a pradakshinā and with right-angled plain pilasters and octagonal cornices on the outside of its walls. To the south, west, and north of the garbhagriha shallow niches break the monotony. The navaranga has a porch to the south as in the Talkād Vaidyēśvara temple and elsewhere

Inside the navaranga are kept relievo images of Ganapati, Sūrya, Mahishāsura-mardini, Janāidana and Bhairava. These, though rude, appear to be of old workmanship. The inside of the temple is very plain. The navaranga and its eastern doorway, however, appear to be of the Vijayanagar times

The linga is of natural stone. The metallic image is of Śaḍāśivamūrti with consort

In front of the navaranga stands a mukhamantapa of nine ankanas borne on tall pillars of the Vijayanagar type. The mahādvāra is high with a tall door, adorned with Gajalakshmi on the lintel and with vertical scroll bands on the jambs². Around the compound runs a cloistered verandah with niches enshrining lingas at the back. To the north there is a shrine of the late Vijayanagar style, for the goddess Mīnākshī, whose image of the late Vijayanagar type is a fine one with the tōrana carved in the same stone

The shrines of Kalimādhava and Chandikēśvara are also later structures architecturally unimportant

To the north of the mahādvāra, on the inside, built into the wall are two small octagonal pillars of good workmanship. The central band of these pillars consists of

1 See M. A. R. 1913, p. 34

2 Cp the Gangādhariśvara temple at Seringapatam, the Trimalanatha temple at Ālambūri, etc., and cp also the tower

various mouldings (vase, etc), with ornamentations of rudrāksha. The panels contain figures of Yakshas, lions seated back to back, etc

The pillars behind the well in the house of Kempu Rāmanna, one of which is reported¹ to have had the inscription² of Ankakkāra who built the original structure of the Arkēśvara temple, are now missing. It is said that the pillars were given away to some persons of Keggere by one Gopalakrishna Sastri, whose house is to the east of the temple at Kīshnarājanagara. Since the inscription is an important one and not yet published, it must be secured.

The wooden car of the Arkēśvara temple is of about the 18th century and is full of sculptures some of which are interesting.

Wooden Car

In recent years the temple appears to have been conserved and the prakāra walls provided with buttresses.

Conservation

VIGHNĒŚVARA TEMPLE

Close to the river (Pl II, 1) on the platform above the steps is a small shrine of Vighnēśvara now having six ankanas. It appears to have been washed away during the floods of 1924 and rebuilt carelessly without any consultation of the Archaeological Department. Four of the pillars and the image, however, remain. The pillars are of the cylindrical type with brackets of the ribbed pattern³. The image of Vidyā-Ganapati also is perhaps very old. The god is seated holding tusk, goad, conch (?) and bowl of sweets. The details are not visible since they are covered over with sandal paste and dirt.

An inscription⁴ of 1087 A.D. and connected with the Chōlas was engraved on three pillars all of which have now disappeared.

KAISĀLE MANTĀPA

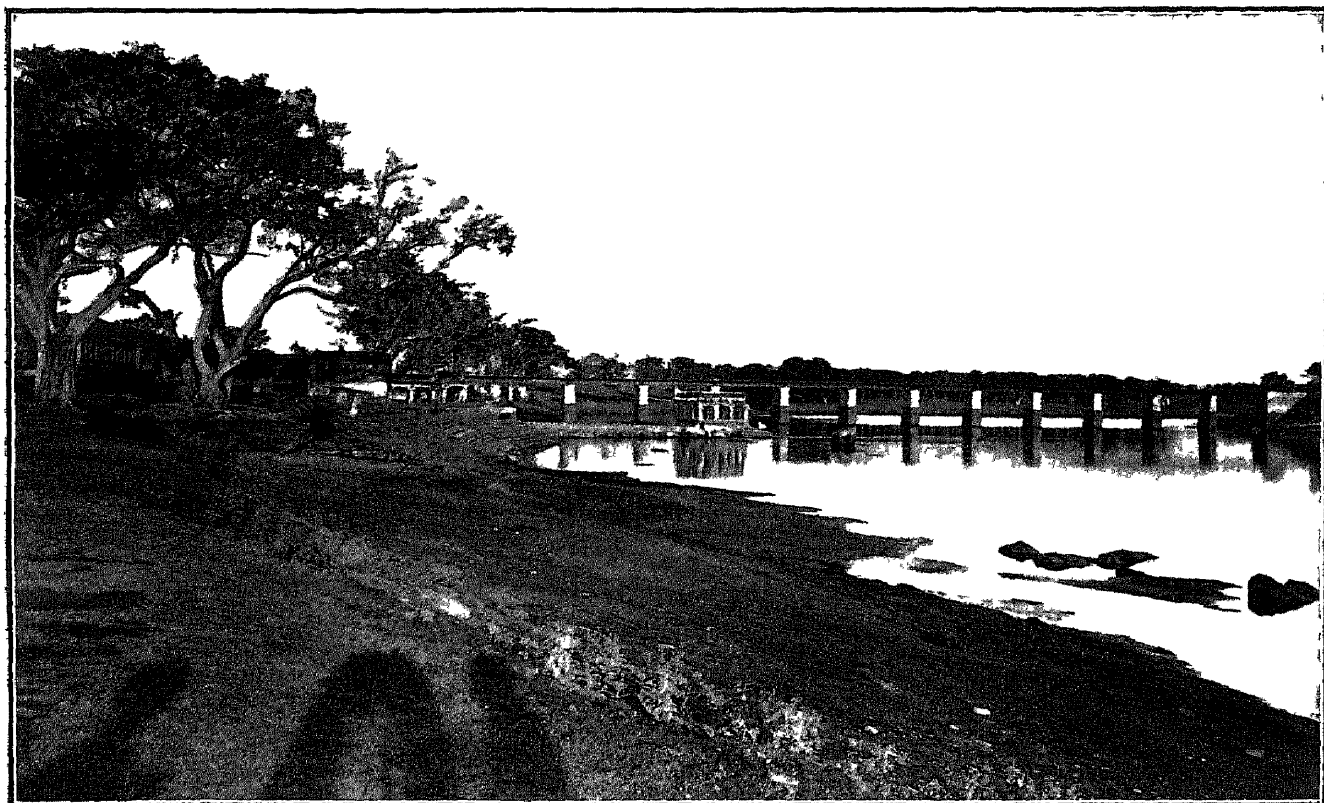
Near the large Aśvattha tree there was formerly a large mantapa of twelve ankanas of which only a portion now remains. The original mantapa appears to have been damaged by the floods of 1924, and the pillars and other materials were taken away to Kīshnarājanagara for constructing the Īśvara and other temples. An inscription of 1715 A. D. recording the construction of this mantapa has now disappeared.

1 M A R 1913

2 Mys Dist Suppt 64, Epigraphia Carnatica

3 Cp Binnamangala

4 Epigraphia Carnatica, IV, Yedatore, 2.



1 VIGHNESVARA TEMPLE AND KAVERI RIVER, YEDATORE (p 4)



2 LAKSHMIKANTA TEMPLE,
BASAVAPATNA—LAKSHMI-
NARAYANA (p 9)



3 YOGANARASIMHA TEMPLE,
GORUR—YOGANARASIMHA (p 15)

To the north of the remains of this mantapa is a peninsula edged by well-built steps and adorned at its north end by a stone pavilion of nine ankanas constructed out of the materials of other ruined mantapas. This mantapa is finely situated and is expected to be almost submerged whenever the Kannambādi dam water rises above 110 feet.

KRISHNARAJANAGARA

In Krishnarājanagara or New-Yedatore, on the east face of the ridge two modern temples have been built very recently, from materials brought from the temples of the Vijayanagar period in the old town. The two temples are symmetrically placed side by side.

Of these the Chandramaulisvara temple has a fine metallic processional image of Tāndavēśvara and another of his consort. In the Nārāyana temple the images of Nārāyana (really Janārdana) and

Images.

Lakshmī are of the middle Vijayanagar type of workmanship. In one of the cells is placed the utsavamūrti group of the Śrī Rāma temple of Chunchankatte, consisting of Rāma, Sītā, Lakshmana and Hanumān. They are also of middle Vijayanagar workmanship, and the image of Rāma is beautifully done. These images support the view that in the days, probably, of the Tuluva emperors of Vijayanagar beautiful metallic images were being produced, though workmanship in stone was inferior to that of the earlier periods, particularly of the Hoysala.

SALIGRAMA

YŌGĀ-NARASIMHA TEMPLE

The temple of Yōgā-Narasimha is a complex structure which appears to have been constructed in two or three stages. The main cell and the sukhānāsī which are both comparatively plain

History.

except for the well-worked shallow domes of their ceilings and the inner navaranga of nine squares with its granite pillars of cylindrical shafts, wheel-shaped mouldings and Chōla type bracket capitals, are definitely old structures of the Hoysala times at the latest. The central navaranga ceiling is also domed with a pendent flower in the centre. On the outside, the basement of the temple has five cornices separated by deep shadowy lines and the walls are ornamented with plainish right-angled pilasters bearing well-worked capitals. The general look is that of a poorly worked granite structure of the Hoysala times.

The outer navaranga which is a large one resembles similar structures at Holenarsipuri and Tonnūr and has a large number, about twenty-four, of granite pillars with cylindrical shafts. But this portion of the building and also the small

cloistered courtyard around the back of the temple are of Vijayanagar times, though the pillars themselves are older, while the mahādvāra, the Janārdana shrine and the many images of the Ālvārs, Rāmānujāchārya, Āndāl and Lakshmī kept in the temple are all definitely of the late Vijayanagar period. The image of Kēśava, however, is a Hoysala piece, perhaps brought from some other temple. The main image of Yōgā-Narasimha is at the latest a Hoysala piece, though with unusually light ornamentation, slim body and a natural-looking lion face. Its tōrana bears the usual ten avatāras. On its pedestal is a Garuda image.

RĀMĀNUJĀCHĀRYA TEMPLE

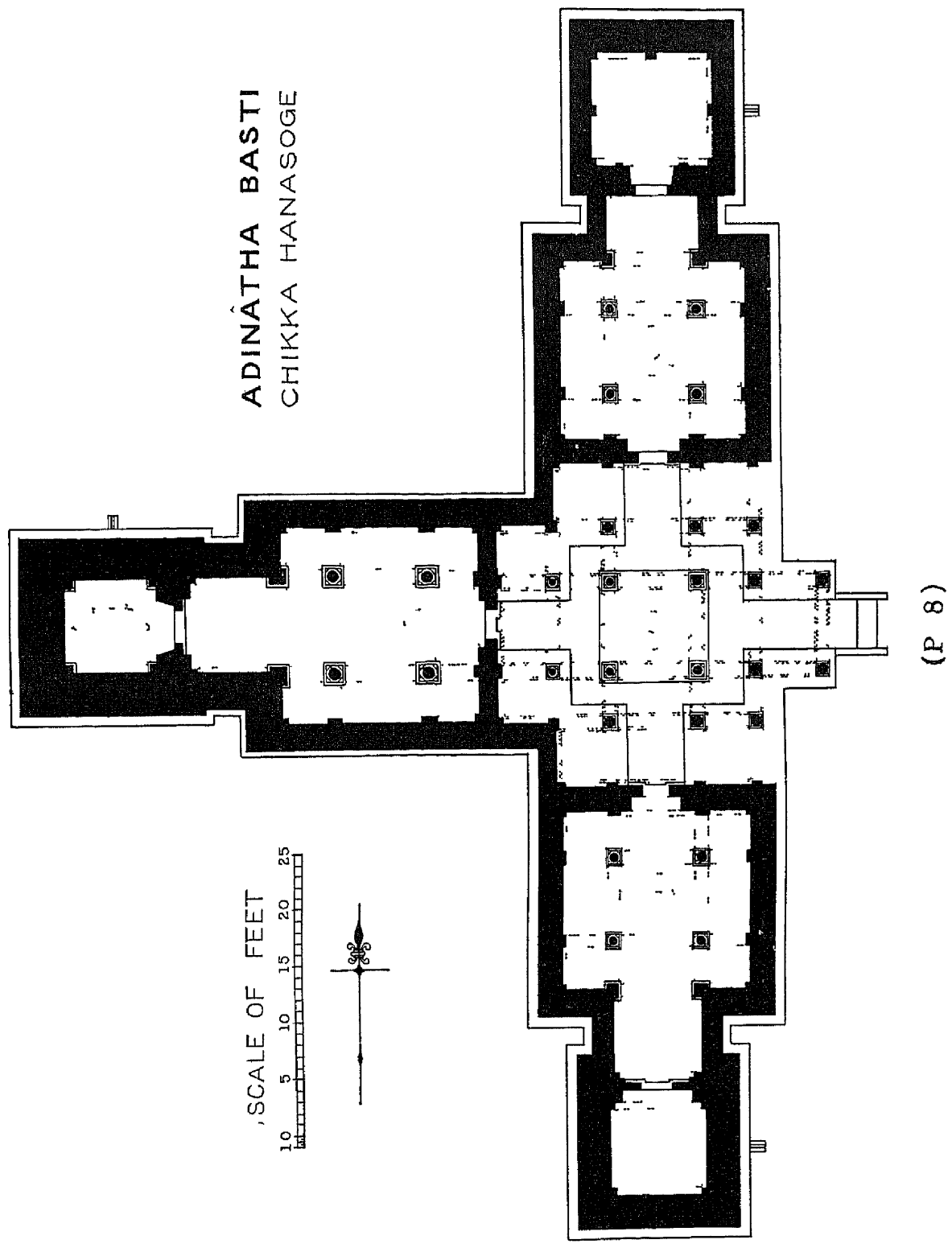
The temple of Rāmānujāchārva is a very plain structure with a garbhagriha, a sukhanāsi, and two navarangas of round granite pillars, similar to those in the Narasimha temple. The first three parts appear to be Hoysala, though the outer wall is plain. In the centre of the garbhagriha is a pedestal of peculiar form bearing, all round, eight images of the disciples of Rāmānuja, *viz*, Mudaliyāndān, Vaduganambi, Tonnūr-Nambi, etc. This reminds us of the pedestal of the double linga at Bettadapur. On the pedestal is a panel having two relievo impressions of Rāmānuja's feet. On the back wall is a panel with the Tengale Śrī-Vaishnava caste-mark flanked by sankha and chakra. On the side of the sukhanāsi is an inscription *Vem ka pa* in Telugu characters (perhaps Venkatappa Nāyaka of Hole-Narsipur). The most interesting feature of this temple is the piākāra wall having a parapet of round discs as at Amritapura but with plain faces.

The temple is of no architectural importance. Its value consists in its connection with Rāmānuja's name and thus its historical importance. However, since it is a Second Class monument it ought to be kept in a better condition. The compound should be levelled and kept clean, and the Śrīpāda-tūtha rid of its plant and properly cement-pointed. A cobra lives here.

JYŌTIRMAYĒŚVARA TEMPLE

'Jyōtirmayēśvara' is a name more recently given to a fine temple known in the inscriptions as that of Ankanāthēśvara and called also Panabēśvara or Lord of the Bridge generally. In front of the temple is an inscription on a granite slab which appears to belong to the 14th century.

The main shrine is similar to the Narasimha temple in the look of its outer walls and its inner pillars, but in addition it has nine fine ceilings consisting of shallow domes. Numbers 1 and 9 of them are really beautiful. Further the outer front wall of this navaranga has a row of large images like Vīrabhadra, etc. The jambs have finely carved doorkeepers while the lintel has between two makaras



and under a lion tōrana the image of Tāndavēsvara attended by Vishnu and Brahma. The four pillars of the navaranga are all round and lathe-turned ones of potstone and the wheel moulding has flying Yakshas and rishis. This temple is the most artistic in Sāligrāma. It may be protected and put under Class II for conservation.

To the north of the temple is a wide valley with a sandy bed which was evidently a river bed. It is possible that a branch of the **Ancient course of the Kaveri.** Kāvērī was flowing here and contributed to the prosperity of old Sāligrāma or Avichānapura, very probably the latter was on the river bank. These features perhaps attracted Rāmānujāchārya to the place where he is said to have stayed for twelve years. Further the name of Panabēsvara or Lord of the Bridge shows that this Śiva was considered to have been the guardian of the bridge or the ford across this branch of the river.

To the south-west of this temple on the high ground can be collected potsheids and iron slag pieces which indicate the site of the ancient **Ancient Site** town.

CHUNCHANKATTE

Chunchankatte is a beautiful spot in the midst of a well wooded country. The chief attraction is a series of cascades and a fall in the Kāvērī river about 30 feet high. The river cuts through a mass of bed-rock and the sight is beautiful when there is sufficient water.

RĀMA TEMPLE

To the south of the falls on the bank is situated the temple of Śrī Rāma, which has sculptured pieces of three different periods. To the south of the eastern gate and in the south-east corner are a doorway, some pillars, two ceilings and the portion of a navaranga outer wall, all of soap-stone bearing definitely Hoysala motifs, like the domed ceilings, pyramidal turrets made of dentil cornices, etc. Evidently these belong to some Hoysala temple of the 13th or 14th century and the materials of the ruin were utilised for a later structure. The images of Śrī Rāma, Lakshmana and Sītā are good ones which appear to be of the Vijayanagar times. They were probably set up somewhere about 1550 or 1600 A.D. in a temple consisting of a garbhagriha, sukhanāsi, etc. The dvārapālas with their detailed carvings have a Kannada inscription on the pedestal and appear to hail from the period of the old Mysore dynasty. The brick prakāra wall is a recent one, while the mahadvāra with a Garuda-kambha bears an inscription of Krishnarāja Vodeya III.

On the eastern outer wall of the navaranga there are two old panels bearing two *nāgabandha* designs.

CHIKKAHANASOGE

ĀDINĀTHA BASTI

Hanasōge or Panasōge appears to have been an important place in the 11th century A D and to have played a prominent part in the struggles between the Hoysala and Chōla powers at the commencement of the 12th century In the 11th

History

century it must have been an important Jaina centre where dwelt an ancient line of Jaina gurus belonging to the Kundakundānvaya, Mūla-Sangha, Dēśiga-Gana and Pustaka-Gachcha The place was under the rule of the Changālvas from the 11th century to about the 16th Vīra-iājēndīa Nannī Changālva caused to be erected the Ādinātha basadi of the Pustaka-Gachcha,¹ which was called the Rājendra-Chōla Jina temple² early in the 11th century Earlier than this date the tradition of Śī Rāma had no doubt a strong hold on the neighbourhood of the locality since the inscriptions record that the gods of these temples were worshipped by Rāma himself³

The temple is a three-celled one in the pre-Hoysala Chālukya style with the walls, pillars and ceilings of granite and the images and

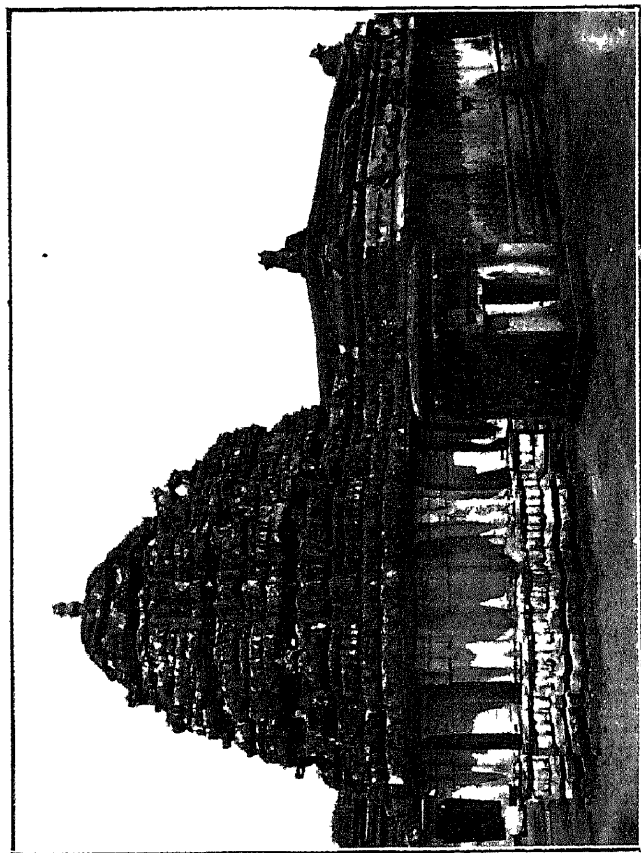
General Description

doorways of soapstone The building is cross-shaped (Pl. III) with the main shrine of Ādinātha on the west and with Śāntinātha in the south shrine and Chandranātha in the north Its pillars are mostly of the pre-Hoysala type, resembling those of the Maalēśvara temple at Talkād They are of granite and chiselled into round shapes, not lathe-turned, and show the rudiments of the various motifs, like the bell, pot and wheel which become elaborated in Hoysala architecture A mukhamantapa of the indented square pattern leads through three beautifully carved soap-stone doorways into the navarangas of the three shrines. These doorways remind us of those in the Tripurāntēśvara temple at Belgām and also, on a smaller scale, of the garbhagriha doorway in the Bēlūr temple The north doorway, *i e*, of the shrine of Chandranātha (also called Nēminātha) is the most elaborate and typical of these (Pl IV, 1) The jambs have the following five vertical bands from inside out floral scroll, floral scroll with Yakshas, sixteen-fluted round pillar, lions and gryphons, and foliage On the lintel is a fine Gajalakshmī group flanked by the lines of a Kannada inscription above which are a row of finely carved swans with aquatic broad beaks, and a cornice ornamented with kīrtimukhas The other doorways are modifications of this design The broken images of two chāmara bearers and the Yaksha and Yakshī of Ādinātha are also found in the temple Of the three Jina images Nēminātha has a broken *mukkode* instead of his

1 Epigraphia Carnatica, IV, Yedatore 22

2 *ibid* yd 21

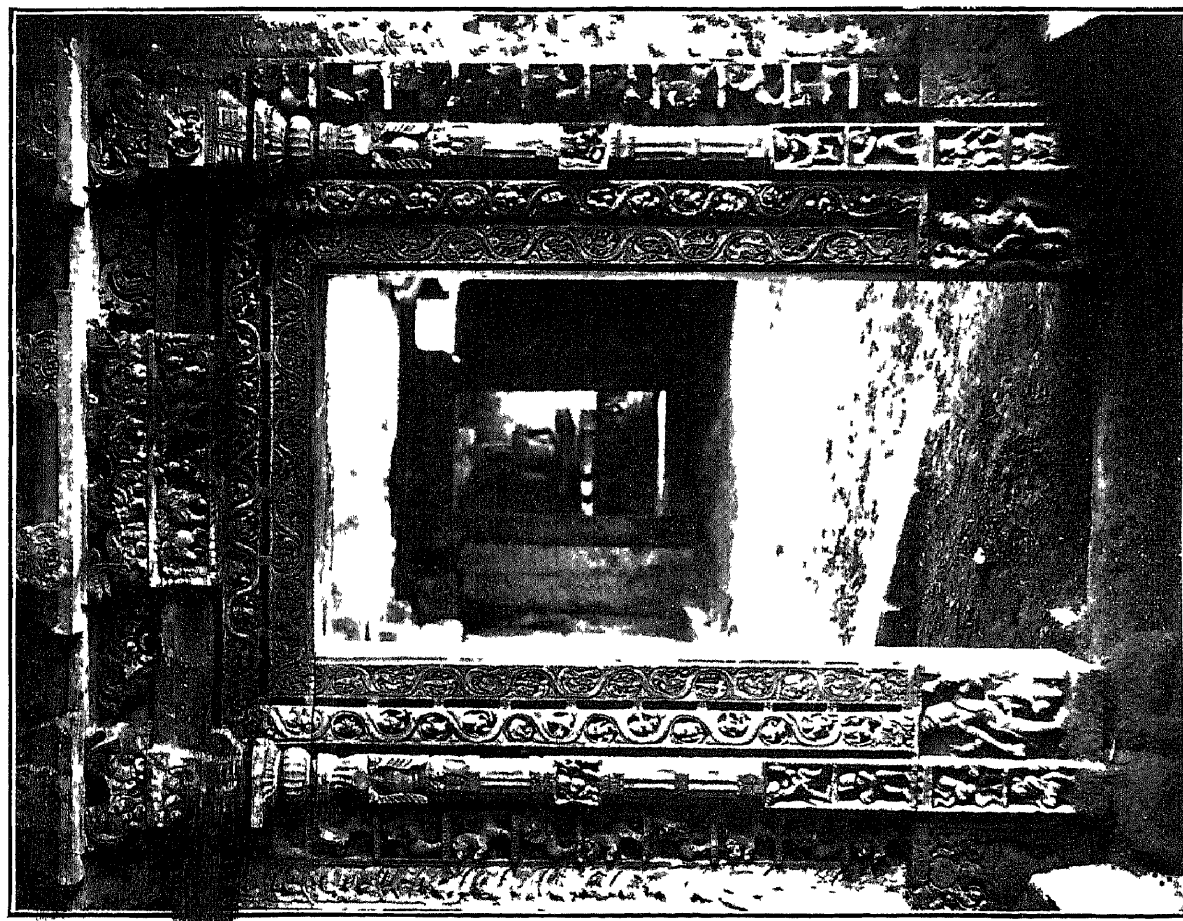
3 *ibid* yd 26



2 RAMESVARA TEMPLE, RAMANATHAPURA—SOUTH-WEST VIEW
(p 10)



3 LAKSHMANESVARA TEMPLE, MALLARAJAPATNA—WALL PANEL
(p 11)



1 ADINATHA BASTI, CHIKKAHANASOGE--DOORWAY OF
CHANDRANATHA SHRINE (p 8)

original tōrana, while Śāntinātha and Ādinātha have elaborate tōranas with attendants and simha-pīthas as in the Ādinātha temple at Bastihalli near Halebīd

The temple is in ruins and there are no Jainas at the place to conduct worship.

Conservation

Some Jainas may be encouraged to settle in the village and start worship with Muziai grant so that the temple may be kept free from its present dirt and filth. Otherwise its seven images and three doorways may well be removed to a museum. Near the Ādinātha image was found kept an extraneous granite relief of some ruler on horseback going forth to battle, spear in hand. Since it does not belong to the temple and none knows where it came from, it may well be transferred to a museum.

The image at the so-called Chennigarāya temple, which is described by Mr. R. Narasimhachar¹ as Kēśava peculiar and identified as Kēśava is only a dvāipāla figure whose pair has now been found on the inner side of the tank bund and is said to have been recently unearthed out of the debris near a private man's house at the village. The two figures are beautifully carved and Vaiṣṇava in character proving the existence of a Vishnu temple at the place at the time to which they belong, namely, about the 13th century.

Three new inscriptions of the 12th century were discovered on the tank bund of the village. They are all vīragals of the Hoysala period, which had been built into the tank bund.

BASAVAPATNA.

Basavāpatna, on the left bank of the Kāvērī and opposite to Rudrapatna, is an old place, whose original name is not known. It has the remnants of an old fort with the Vishnu and Śiva temples showing that it was very probably an old agrahāra town of the days of Rāmanātha and Narasimha of the later Hoysalas. When it was in Rāmanātha's hands an inscription was set up in front of the Śāntīśvara temple. To the north of the Śāntīśvara temple is another Śiva temple now known as the temple of Pranatārthīharēśvara, probably identical with Āñjanēya-Hanumantēśvara of the inscriptions. It has a stone oil mill to the south-east with an inscription. Against the south-east wall now stands a vīragal of three panels bearing two inscriptions, one recording the death of a hero when Rāmanātha, the Hoysala, was fighting his brother Narasimha III in 1281 A. D., and the other referring to the death of another hero while the Nidugal fort was being captured by Narasimha III in 1286 A. D.

Corresponding to the Śiva temple there is a Lakshmīkānta temple in the centre of the old town, with Lakshmīnārāyaṇa seated in sukhāsana. The image is a good one of the Hoysala period (Pl. II, 2). Close to the Śāntīśvara temple on the south stands the temple of Shadbhāvarahitēśvara with an oval and rather peculiar linga,

1 See Mysore Archaeological Report, 1913, p. 18

and in the centre of the new town is the temple of Sandalēśvara. None of these temples has any ancient vestiges. Except the lingas and the Lakshmīnārāyaṇa image and the inscriptions, everything appears to be modern.

A new inscription was found near the dīpastambha of the Shadbhāvarahitēśvara temple among the slabs of a stone compound. The figure of a cow is carved in low relief at the bottom, which probably indicates that the inscription is of the Ganga period (c. 10th century A. D.)

RAMANATHAPURA

RĀMĒŚVARA TEMPLE

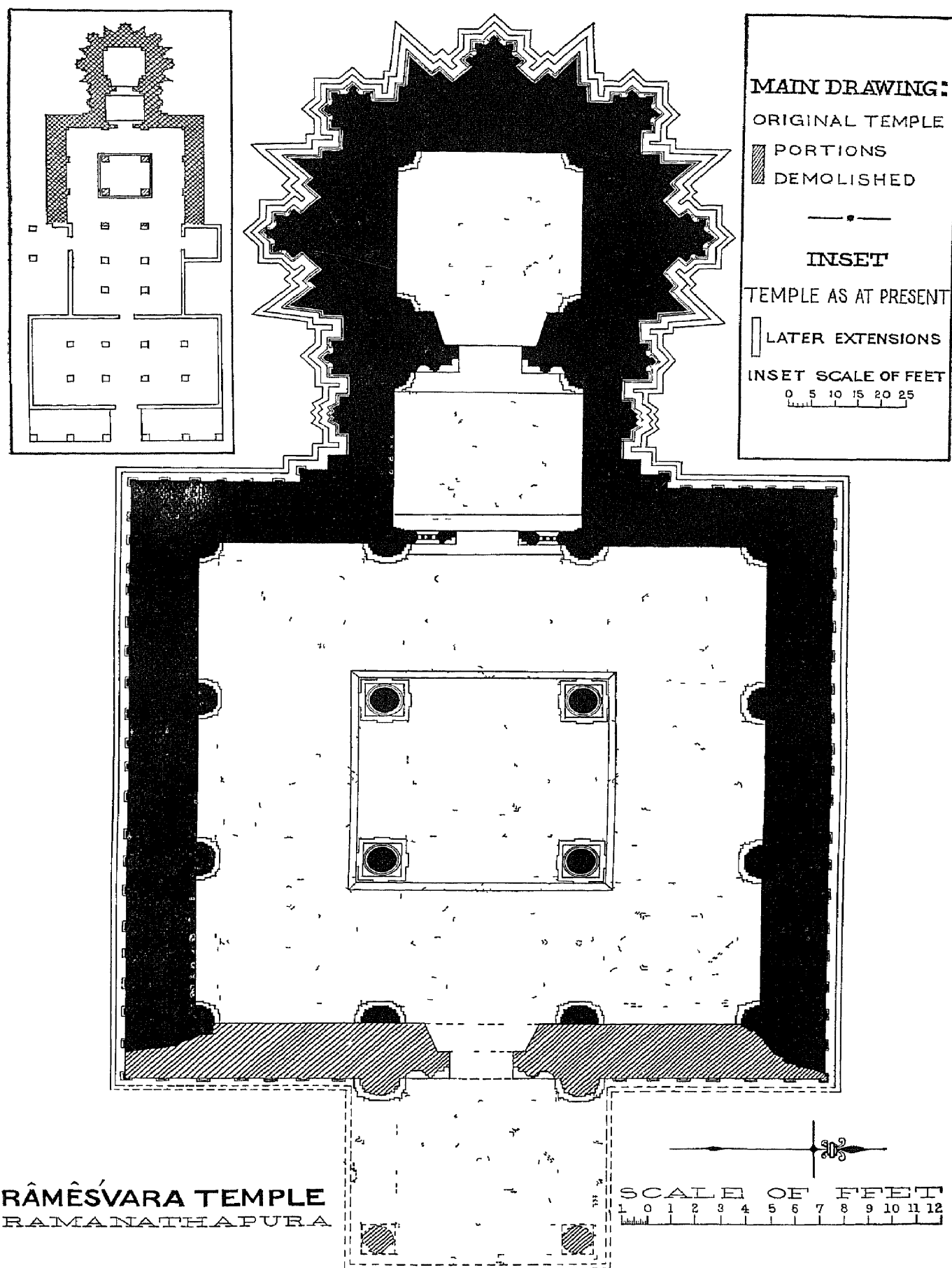
The Rāmēśvara temple (Pl. IV, 2) is the most important structure in Rāmanāthapura. It was evidently an old Hoysala temple to which accretions have been made in the Vijayanagara and Pāllegār periods.

The original temple is a smallish structure completely of soap-stone with a stair-shaped garbhagriha, a small sukhanāsi, a navaranga of nine squares and a porch (Pl. V). The outer walls are ornamented with the usual right-angled pilasters, and deep-cut cornices appear on the basement. On the south and north walls of the navaranga are small niches. The tower which is also of soap-stone is broad-based and low. But it is typical of the Hoysala style and bears on its front projection a fine group of Śaṣa fighting the lion. Of the original porch, only two cylindrical pillars remain, since the original front walls have been knocked down and an extension is made giving the navaranga eighteen squares. The pillars of the original navaranga are of the round lathe-turned Hoysala type, and the ceilings are all domed with ordinary lotus designs. The sukhanāsi doorway has perforated jambs, Umā-mahēśvara on the lintel and Gaṇēśa supported by makaras on the top panel. The garbhagriha doorway has a Tāṇḍavēśvara group and in the garbhagriha on a low pedestal is placed a small natural linga of dark trap stone. In the navaranga are kept Gaṇapati, Mahiṣāsuramardīnī, Bhanava, Kēśava and Sūrya. The Bhanava image with its slim body is a beautiful piece of sculpture. There are also kept metallic images of a Tāṇḍavēśvara group and a Śaḍāśiva group.

At a later date a further extension was made and another navaranga of nine ankanas added. In the south-west corner is the temple of Mīnākshī with an image of the late Vijayanagar period. The mahādvāra with its high ornamental granite doorway and its tall brick tower and the cloistered prākāra with the rows of linga cells at the back, of course, belong to the late Vijayanagar or early Pāllegār times.

In the south-west corner of the temple is a Vēnugōpāla group, also of the Hoysala period¹.

¹ See *infra*, p. 15.



Above the verandah is a very heavy ornamented parapet of brick and mortar of the Pālegāi times with post-Moslem designs and rows of buds, elephants, camels, etc

The original Hoysala temple is a neat structure, quite intact and deserving of preservation, though it is not ornamental. This

Conservation structure as also the prākāra cells above which are inscriptions are completely covered over with a thick coat of chunām which should be carefully scraped off. The prākāra parapet is cracked in many places and out of plumb in a few. It should be examined by engineers with a view to its fitness to stand. Its heavy cornices appear to be pulling it forward.

The rocks leading to the Gōgarbha from near the Agastyēśvara temple are carved with numerous inscriptions. Of these many are published in the *Epigraphia Carnatica* or printed in the unpublished Supplement. A few have now been revised and several more collected and published for the first time.

MALLARAJAPATNA.

LAKSHMANĒŚVARA TEMPLE

On the right bank of the river, opposite to the Rāmēśvara temple of Rāmanāthapurī, and inside the area of Mallarājapatna, stands the temple of Lakshmanēśvara. Inside a modern prākāra of brick and stone work of the 18th century is a courtyard in the centre of which is an old and dilapidated temple which appears to be a granite version of the Hoysala style of Sōmēśvara's time. But in some respects it appears to be even earlier.

It consists of a garbhagṛha enshrining a linga of dark natural stone, a sukhanāsi and a navaranga of nine squares and four pillars having cylindrical shafts and wheel-shaped top mouldings. A small porch in front is borne on two cylindrical granite pillars. The roofs are mostly shallow domes. The basement is peculiarly bereft of the usual five cornices, but the outer wall has the thin pilasters and niches. The eaves have a particularly sharp 'S' form and a curious feature of the temple is that on the outer walls and under the small arches adorning the eaves there are a number of carved panels of sculptures in low relief among which may be mentioned the following —

Cow and calf, Vēnugōpāla group, Hanumān presenting Rāma, Sītā and Lakshmana with a bunch of plantains (Pl IV, 3), Dancing Ganapati, Vyāghrapāda, man riding on lion, Kīrātārjunīva, man riding on tiger, rishi riding on fish, Sītā sending Lakshmana to rescue Rāma at the hunt of Māyāmṛga, lady worshipping linga, elephant slaying man, monkey fighting cobra, ornamental kīrtimukha design

formed by a pair of yālis and a pair of swans, the latter having heads in two positions, monkey acrobatics, ram fight, linga worship, wrestlers and spectators, another ornamental niche with two lions heading each other, dancing groups, four lions revolving with a lion face in the middle, Hanumān meeting Rāma and Lakshmana for the first time.

The temple is a good one deserving of preservation. It is badly overgrown with plants and is leaky. The materials are all there and

Conservation.

the temple will have to be rebuilt from the basement upwards.

To the north of the Āñjanēya shrine on the rocks, are carved in three panels the following in relief —

- (1) A linga with Basava to its right
- (2) Standing Dēvī—two-handed, right in abhaya and left holding lotus
- (3) Four-handed Ganapati

There is a defaced and illegible Nāgarī inscription in front of the figures

The Āñjanēya shrine is of brick and mortar and of recent times. The image is a small relievo in potstone and is placed on a pedestal which has on its front face the figures of two devotees with folded hands.

ARKALGUD

The three temples at Arkalgūd, namely, those of Lakshmī-Narasimha, Amritēśvara and Vīrabhadra, were mentioned in the Annual Report for 1909. They were again inspected in the year 1924 and a descriptive note has appeared in the report of the department for that year. During 1935-36 the temples were again visited, and the following further notes have been made —

The pillars of the navaranga and two of the pillars of the mukhamantapa of the Lakshmī-Narasimha temple are of the simple lathe-turned type.

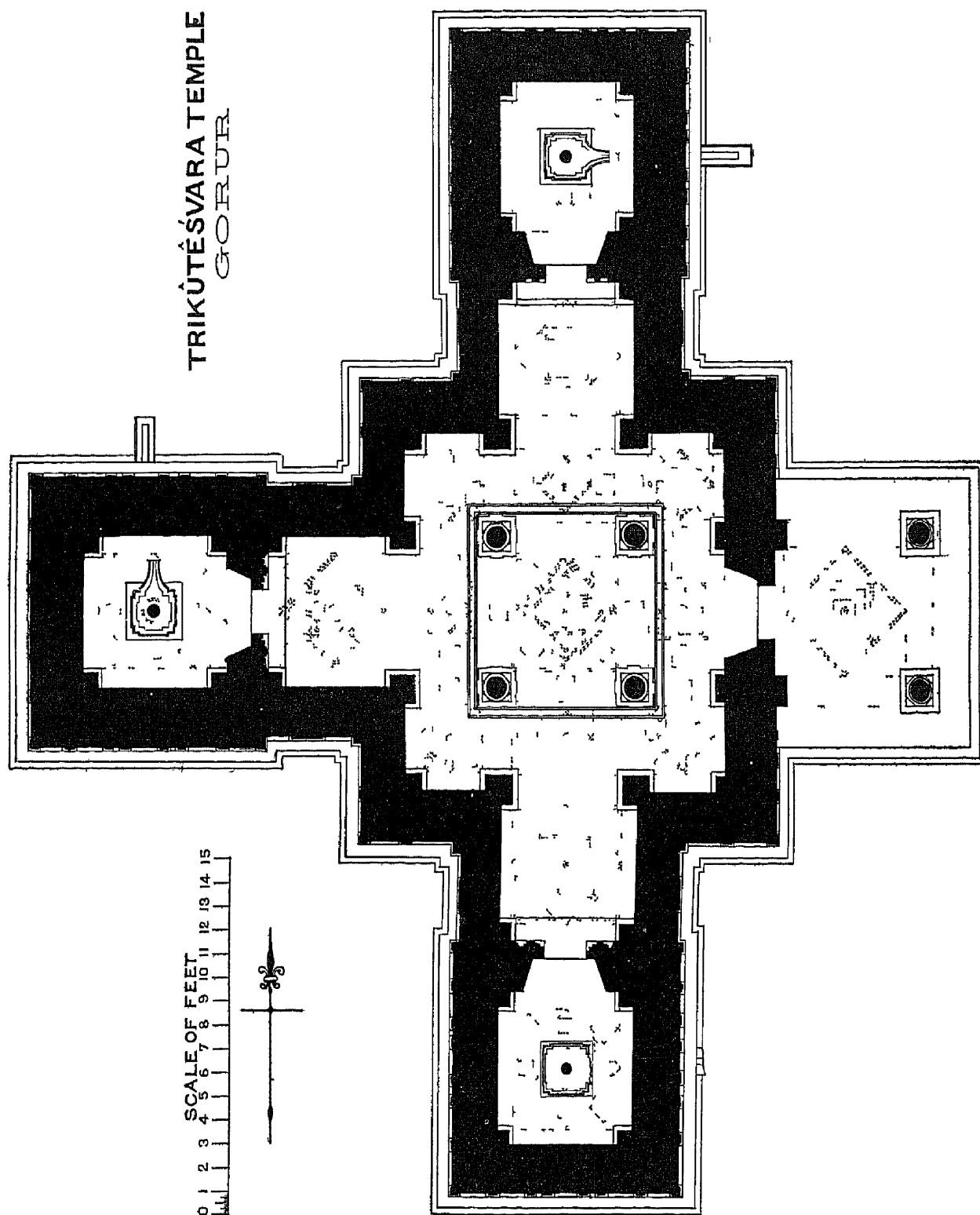
Among the ceilings of this temple a minority only are flat.

It is doubtful if the temple is wholly in the Hoysala style. The tower, and not the temple itself, is after the Doddagaddavallī type, that is, square and pyramidal with dentil cornices—a type which has been incorrectly attributed by some writers to the Kadambas.

While the garbhagriha, the sukhanāsi, the navaranga and the porch are of the Hoysala period, the mukhamantapa, the mahādvāra and the prākāra appear to be of the Pāllegār period.

The Amritēśvara and Lakshmī-Narasimha temples appear to belong to the same period.

The bull in front of the east entrance of the Śiva temple is much damaged.



TRIKŪṬĒŚVARA TEMPLE
GORUR

(P 13)

The image of Virabhadra inside the navaranga is a good specimen of Hoysala sculpture and is about $3\frac{1}{2}$ feet high

The Virabhadra temple is in a very dilapidated condition

The original wooden car of the Lakshmi-Narasimha temple was broken about eight years ago. At the request of the people who offered more than Rs 500, an estimate for about Rs. 1,090 is said to have been sanctioned. It is suggested that the car may be prepared early and the festival revived

SAMBHUNATHAPURA.

A note on the temple of Svayambhunāthēśvara has appeared in M. A. R. 1924, pp. 3-4. The temple stands by the side of the Hassan road and about 2 miles to the north of Arkalgūd. It is a Hoysala structure in the Dravidian style of a date not later than 1290 A.D. which is the real date of the inscription in front of it. In the Epigraphia Carnatica, Vol. VII, and also in M. A. R. 1924, the date has been wrongly read

The temple has a garbhagriha, a sukhanāsi, a navaranga of nine squares and an outer navaranga of nine squares also. Its outer walls have plain octagonal cornices and at the back the usual plain pilasters. The tower is a brick structure of the Pāḷlegār period. The eaves have a sharp 'S' curve and at the back are ornamented with kīrtimukha arches. The outer navaranga pillars are round. The inner navaranga pillars are also round with pot—and wheel-shaped mouldings.

The outer navaranga seems to be a later addition of about the 14th century

GORUR.

TRIKŪTĒŚVARA TEMPLE

Gorūr is known in the inscriptions as Goravūr and it is stated that its sacred name was Śatarudrīyapura and that it was named Vijayādityapura by Vijayāditya-Heggade who got the Trikūṭa-lingas installed in the Trikūṭēśvara temple in the year Vyaya (1166 A.D.) when Narasimha I Hoysala was ruling.

History.

The structure is a typical Hoysala building with three cells, three open sukhanāsis, a navaranga of nine squares and an open porch of one square. (Pl. VI) The cornices are deeply cut, but not remarkable. The walls are ornamented with right angled pilasters bearing bell-shaped mouldings, and there are no sculptures on the walls. The three towers which are intact are square in plan and formed of stepped dentil cornices which are otherwise plain. (Pl. VII, 1.) Their frontal projections

General Description.

have lost their Sala groups. The two pillars of the porch are cylindrical with wheel mouldings on top, while the four navaranga pillars have cubical mouldings with sixteen-fluted shafts and wheel-shaped mouldings on top. The navaranga doorway is guarded by two damaged Saiva dvārapālas and on the lintel panel Tāṇḍavēśvara dances between two makaras.

The ceilings are either flat or shallow carved domes. Those of the front porch and the three sukhanāsis and the garbhagriha have fine designs, as also the central one. In the navaranga are kept images of Ganapati and Mahishāsuramardīnī and a damaged Sūrya and Saptamātrika panel. The main garbhagriha doorway has Lakshmī on the lintel. The lingas of all the garbhagrihas are round-headed and of natural stone.

The temple is a fine one and deserves preservation. It may be protected and entered into class II of the conservation list. Its roof needs immediate repairs, as it is badly damaged. The flooring slabs may be reset.

Conservation

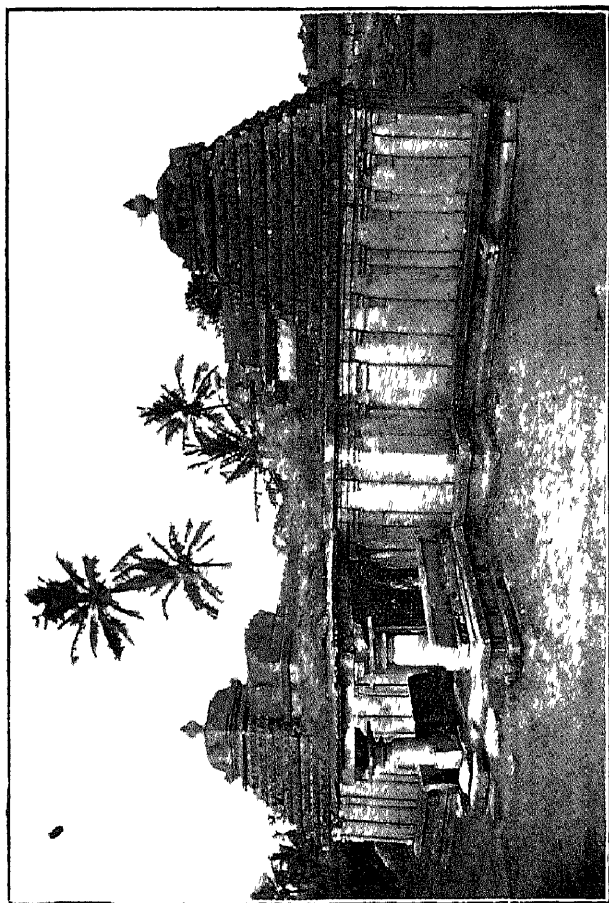
KAILĀSĒSVARA TEMPLE

Close to the Trikūtēśvara temple on the north-east stands the Kailāsēśvara temple, a single-celled structure built probably in the Pāllegār period out of the materials brought from some ruined Hoysala temple, probably that of Narasimha or Vāsudēva. The navaranga pillars, the garbhagriha doorway and some of the ceilings are Hoysala and the stones have been built in a confused fashion. In the navaranga are kept Umāmahēśvara, Ganapati, Pārvatī, Kumārasvāmi and Kēsava some of which are Hoysala pieces. The temple is badly out of repair. It is said that it has Rs 300 at its credit. The repairs may be undertaken.

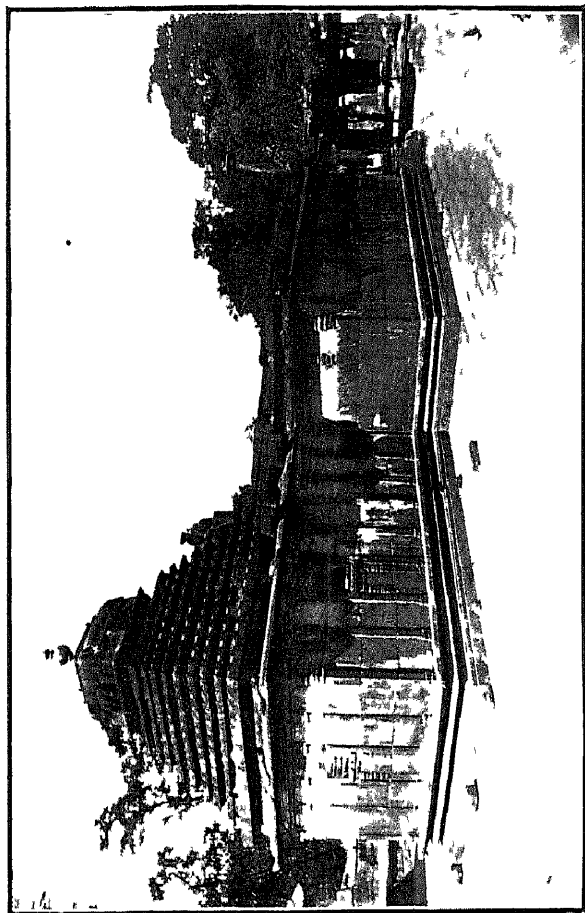
VĀSUDĒVA TEMPLE.

The Vāsudēva temple is a large and popular structure which is mostly of the late Vijayanagar period. The image of Vāsudēva which is covered with a thick coat of wax and whose face is much worn appears to be of Hoysala workmanship though the tōrana is plain.

The temple is three-celled, but only the north cell is of soapstone with the Hoysala pilasters on its walls. This part appears to be the only ancient portion of the temple. The rest of the temple appears to have been almost completely reconstructed about the year 1586 A.D. according to an inscription now covering the ceiling of the garbhagriha of the Narasimha temple near the river. The original



1 TRIKUTESVARA TEMPLE, GORUR—NORTH-EAST VIEW (p. 13)



2 RAMESVARA TEMPLE, DEVAVRINDA —SOUTH WEST VIEW (p. 18).



3 MARKANDESVARA TEMPLE, KHANDYA—ELEPHANT (p. 24).



4. FORT-GATE, MANJARABAD—CEILING (p. 16).

Hoysala temple also was very probably a three-celled structure with right-angled garbhagrihas similar in form to the Trikūṭēśvara temple and probably of the same age. These three old cells perhaps housed the present Vāsudēva image in the main cell, the Yōgānarasimha image of the village in the north cell and the third image was possibly that of Vēnugōpāla. Could it be that the extraneous Vēnugōpāla now worshipped in the south-west shrine of the prākāra of the Rāmēśvara temple at Rāmanāthapura¹ originally belonged to the Vāsudēva temple of Gorūr?

NARASIMHA TEMPLE

The Narasimha temple near the river is situated in a beautiful grove but faces west. The temple was built definitely after about 1586 A.D., since an inscription slab of the Vāsudēva temple now covers the ceiling of the garbhagriha of this temple. The image of Yōgā-Narasimha (Pl. II, 3) is a good one of Hoysala workmanship but is covered with a thick coat of wax.

The inscription just mentioned is a new find. That numbered as Hn 179 in the Epigraphia Carnatica, Vol. V, was revised. It is included in the Hassan District Supplement as No. 192.

Inscriptions

Another inscription which is stated to be similar to Hn 179 and is inscribed on the four pillars of the navaranga of the Trikūtesvara temple was also revised and some differences in its reading noted.

HALE-BELUR.

About four miles south-west of Saklēsapur is the village of Hāle-Bēlū, called in the inscription² as Hāruva-Beluhūru. In the village a modern gable-roofed temple of wooden pillars and beams is built enshrining an image of Vāsudēva which originally belonged to a temple of the times of the late Kādambas who were subordinate to the Chālukyas. The doorway of the garbhagriha is of the same period and of potstone and similar to those of the Hoysala period. The image of Vāsudēva (Pl. VIII, 2) is damaged and looks much worn out. It is in a standing posture and holding gadā, śankha, chakra and padma. The tiara over the head reminds us of that over the image of Yōgā-Narasimha in Sāligāma since the angle of the cone is acute. The floral prabhāvali does not contain the dasāvatāras carved on it.

To the south-west of the temple is the inscription Manjarābād 18 which refers to the original temple. On the top of the inscription slab (Pl. VIII, 1) is a fine kīrtimukha panel with the figure of Kēsava flanked by a two-handed figure to the right standing in *trilhanga*, and a cow and its calf to the left.

1 See *supra*, p. 10

2 Manjarabad 18, Epigraphia Carnatica, Vol. V, Hassan District.

MALALI.

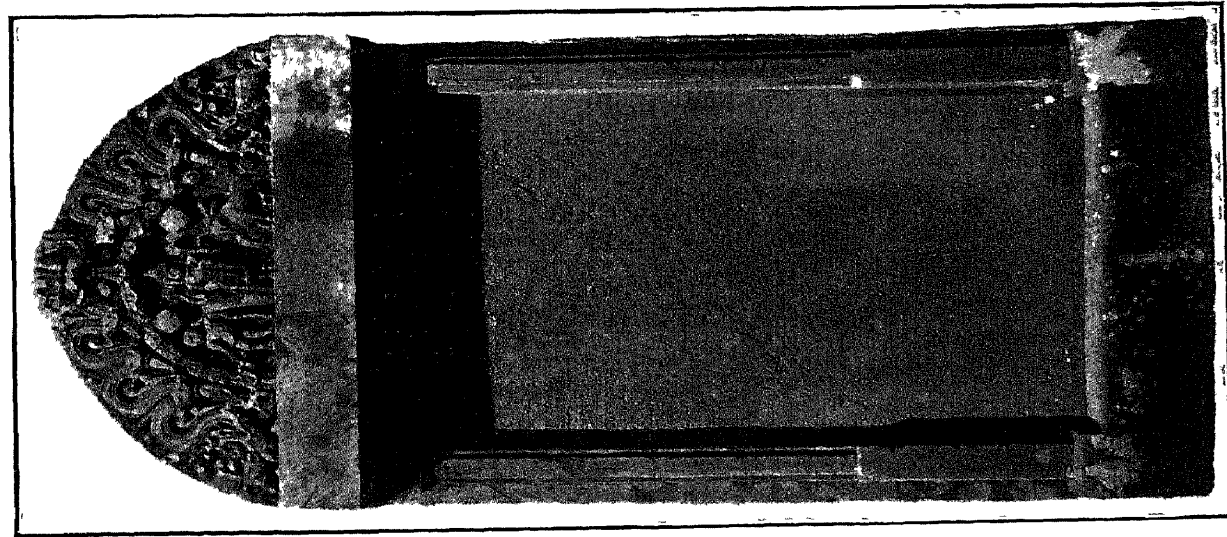
At Malali by the side of the waste well to the north of the village stand two temples of soapstone, one of which is in a bad state of ruin. The larger one, however, is still standing. It is an ornate structure (Pl VIII, 3) of about the Hoysala period, perhaps of the thirteenth century, and appears to have had a stepped pyramid tower of dentil cornices, which has now almost disappeared. The temple does not appear to have had a navaranga, since there are no signs of it. Two small elephants lead up to the platform and the sukhanāsi doorway with its perforated jambs, Vaishnava dvārapālas and eight-pointed star-shaped pilasters. On the pillars and lintel are also carvings of Vēnugōpāla, Kālingamaidana, Gōvardhanadhāri and Ugra-Narasimha. The sukhanāsi has a square domed ceiling. The garbhagriha doorway has a Gōpālakrishna lintel. On the Garuda pedestal inside now stands a small linga with its own pītha and in the garbhagriha are also kept images of Ganēśa and Vāsudēva which appear to belong to very late Hoysala times. The image of Vāsudeva with its broken head appears to be a late Hoysala piece meant more for the Pañchāyatana of a Śiva temple than for the main image of a Vaishnava temple.

MANJARABAD

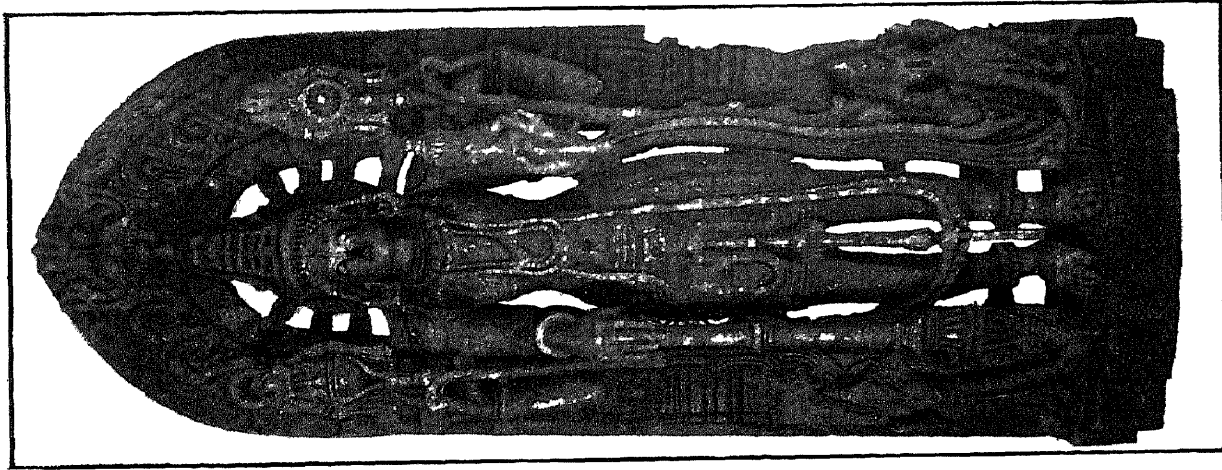
Four miles to the north of Saklēsapur, on a hill commanding the highway leading from Mysore to Mangalore, Tippu built a fortress of a rather fanciful shape which he named Manjirābād. It covers the top of a mud and laterite hill, about 200 feet high, and is very small in dimensions, being about 120 yards in diameter. Its gate is guarded by an outer fort line so that it has an outer, a middle and an inner gateways. A steep ascent leads to the outer gate (Pl XVII, 2) which has a pointed arch and stone jambs bearing ornamental creeper bands growing out of narrow-necked jugs and bands also of tiger stripes.

In the ceiling of this gateway (Pl VII, 4) is shown the plan of the fortress with its gates and a round battery in the centre. Probably this proposal was not carried out.

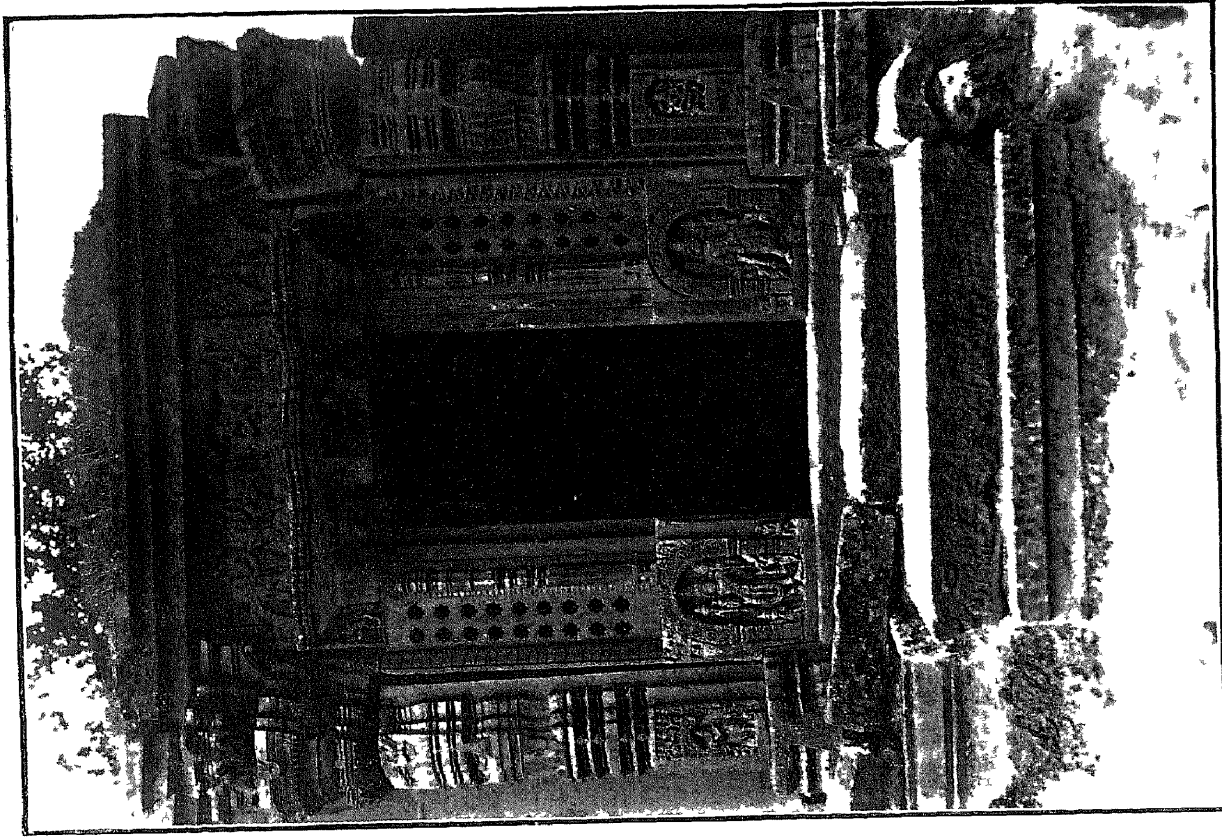
Another foliated gate leads into the fort yard (Pl IX, 2 and 3) in the centre of which is a cross-shaped tank and two structures of brick and mortar, having steps. In the north-east wall commanding the pathway up the hill are several vaulted guard-rooms equipped with an underground cell and what looks like a latrine. The fort is in the shape of an eight-pointed star (Pl IX, 1) and the parapet which is thick and about 10 feet wide, is well provided with cannon mouths and musket holes. At the outer corners there are round guard rooms with musket holes. A moat and an outer wall surround the fortifications. The prospect on all sides and, particularly, on the south towards the Kumārasvāmī hills, on the north towards the Bābābudan,



1 VASUDEVA TEMPLE, HALEBELUR—
• INSCRIPTION STONE (p. 15)



2 VASUDEVA TEMPLE, HALEBELUR—
VASUDEVA (p. 15)



3 VISHNU TEMPLE, MALALI—EAST VIEW (p. 16)

and on the west where the road to Mangalore winds through the dense vegetation of forests and plantations, is most beautiful. To the north, half a mile away, is a higher peak from which a battery could perhaps easily command this fort. Perhaps the range of cannon in Tipu's days was shorter, or it may even be that the fort was built on a hill where water could be stored.

ANGADI.

The temple of Vāsantikā is a very modern structure recently repaired by the villagers and has a roof of Mangalore tiles with inner wood work. In the garbhagriha there is a group of colossal Saptamātrikās in stucco consisting of Vaishnavī-śakti or the so-called Vāsantikā (Pl X, 2) as the central figure facing east, and to her right Kaumārī with a small image of Shanmukha on the pedestal, Brāhmī with three visible heads to further right facing north, and to her left Vārāhī with a cow's head and to further left facing south Māhēsvarī with four hands, the back hands holding trisūla and damaruga. Vaishnavī holds in her back hands chakra and śankha and has a prabhāvali with a seven-hooded snake rising up over her head. On the pedestal of each of the goddesses is the head of a rākshasa, on each thigh of each, a cobra. The other three goddesses have two hands only and appear to hold a sword handle in the right hand and a bowl in the left. They wear breast bands, tight fitting bodices and skirt-like lower cloth, large ear-rings and kūita or crown of the conical type. These figures remind us of similar images at Kōlār and Śettigere near Bēlūr and appear to belong to Dravidian workmanship. They are probably of about 1000 A D, though not of high sculptural beauty. The sanctum walls have been more recently painted as also the west wall of the anti-chamber with the Śaiva dvāipālas. It is said that the goddess declares oracles to one of the local devotees. There is no vestige of a stone building near this temple. Its present dīpastambha pillar evidently belongs to the Kēsava temple.

The identification of Vāsantikā with Vaishnavī Sakti is noteworthy in view of the widespread belief that this patron-deity of the early Hoysalas was a Jain goddess.

The tōrana of Nēminātha is well ornamented and resembles that of Ādinātha at Bastihalli near Halēbīd. Behind the two beautiful chāmara bearers, it has the images of the eight Dīkpālas.

The pillars of the shrine to the east are of granite with cylindrical shafts and hemispherical mouldings. The Yaksha and Yakshī (Pl X, 3 and 4) standing in the sukhanāsi are beautiful. The Yakshī holds in her right hand a bunch of flowers, while her left rests on the head of a boy. In the sanctum there are three standing figures. The west shrine has been repaired recently and is now out of danger. The repairs to the east shrine should be taken up immediately.

DEVAVRINDA

RĀMĒŚVARA TEMPLE

Dēvavrinda is an important local place of pilgrimage in the south-west corner of the Mūdgeire Taluk, close to the Ghāts, and belongs to the Gonībidu hobli. It appears to have been a place important for the worship of Lakshmī as early as the Ganga days

It has a well-known temple of Rāmēśvara (Pl VII, 2) whose mahādvāra, prākāra, etc., appear to belong to the Vijayanagar period. The main temple, however, appears to date from the late Hoysala times. It is a granite structure with a garbhagriha, a sukhanāsi and an inner navaranga with pilasters on the outer walls and a square stepped pyramid tower of dentil cornices, all of which belong to the late Hoysala times. The mukhamantapa is now enclosed and the cubical mouldings of the pillars are all ornamented with figure sculptures which appear to belong to the Vijayanagar period. The outer walls have shallow niches also in addition to the pilasters. But for the stepped pyramid tower, the temple has little to distinguish it from the early Vijayanagar structures. The mukhamantapa is now approached by a flight of steps which is supported by two yālīs. Among the pillar sculptures are found indecent figures, Krishna and the Yamalānjuna tree, Śiva as Nandivāhana, Kapila-nishi, etc. The canopies over several of the figures in the mukhamantapa have chain ornamentation which was very prevalent in the 14th century. In the prākāra are the shrines of Kēśava—a late Hoysala image—Vīrabhadra, Āṇjanēya, a small Vijayanagar period image, and Dēvī. The Vīrabhadra shrine has also a stepped pyramid tower. The Dēvī image (Pl X, 1) is a good piece of work with a well ornamented crown and a breast band. It has two hands, one of which holds a lotus bud and wears a *sari* tied up in the middle Vijayanagar fashion.

The prākāra of the temple is greatly damaged, the major part having disappeared. It is worth while to repair the temple properly, since it appears to be important from the Muzrai point of view.

BELUR.

The renovation work at Bēlūr is in good progress. The kalyānamantapa and the Nāganāyakana-mantapa which were dilapidated were removed, so that a good view of the Chennakēśava temple is obtained from the south-east (see *frontispiece*).

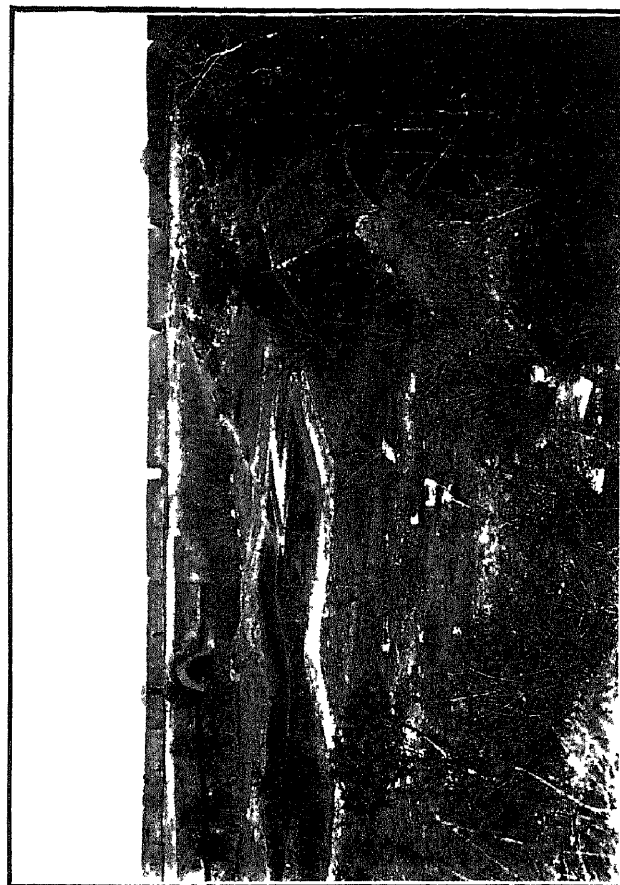
Some new inscriptions have been discovered, and copied.

SETTIGERE

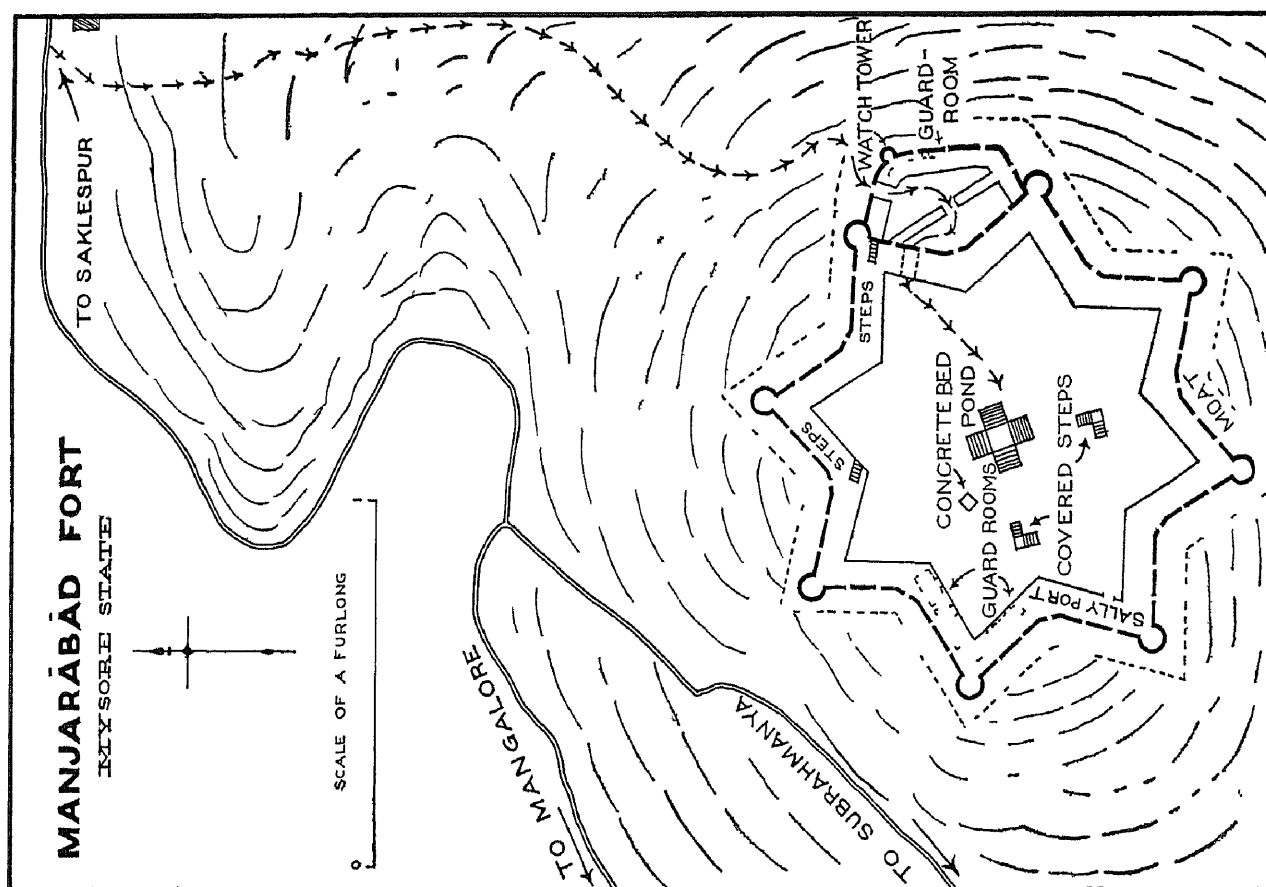
About four miles north of Bēlūr is the village of Śettigere with two temples situated a little south of the tank by the road side. The bigger building facing east



2 FORT YARD, MANJARABAD—VIEW FROM EAST (p 16).



3 FORT YARD, MANJARABAD—VIEW FROM WEST (p. 16)



1 (P 16)

has the stucco image of Duṛgā called Dēvīamma, which, in certain respects, resembles the Māhēśvarī of the Saptamātrikā group at Angadī, though the *trāṣa* and the folds of the *sari* are different here. The occurrence, however, of the parrot motif on the prabhāvalī as also the yālīs is suggestive of the probability that the image might be as old as the parapet of the Subrahmanyēśvara temple in Rāmanāthapurā which has an inscription of the 17th century. Perhaps stucco images were made even during this late period. The only inscription found in this village is on the lamp pillar, perhaps of the utsavamūrti, inside the village and is dated in Sādhārāṇa corresponding to about 1611 A. D. The goddess sits in sukhāsana holding in her four hands the handle of a sword, tūṣūla, drum and bowl. There is no figure on the pedestal to indicate what type of Śaktī the image is. The eyes are large, the eyebrows conventional, the nose is aquiline and the face wanting in beauty.

A little to the north-east of the Dēvīamma temple is another smaller structure enshrining in its garbhagriha a small stone image of Mahīshāsuramardinī.

Both the shrines are architecturally insignificant.

KARAGADA

Further north, about two miles from Śettigere, is the village of Karagada in which is situated a modern building enshrining Āñjanēya, a relief figure of the Vijayanagara period. In the front ankana are kept two inscription slabs and some

Inscriptions

Nāga stones. One of the inscriptions relates to Mārasinga, the Ganga king, and his battle with Rājāditya who besieged Uchchangī in Śaka 893. The inscription has been included in the unpublished Hassan Supplement as No B1 308. The top panel contains, in relief, the figure of a tame and caparisoned elephant standing to left before a conch. Below the panel are other relief figures of a crescent, sun and goad. On the other inscription slab below the sun and moon is a panel with a Śīr-Vaiṣṇava tripundrīa supported by śankha and chakra. Below the panel there appears to have been an inscription which is now completely effaced.

Images

Two mutilated images, one of a Śaivite dvārapāla and the other of Sūrya, are standing close by the Āñjanēya temple and on either side of what is called the Bhūtadagudī. They prove the existence of a Hoysala Śiva temple in the village.

MARALE

Marale is a village about nine miles to the south-east of Chikmagalur. It has an old tank on the north-west side, of which on a high ground and in a commanding position stand two temples side by side. The larger or northern one is dedicated to

Kēśava and was, according to epigraphical records, constructed by Rāyanadandanātha in 1130 A D and visited and endowed with lands, etc, by Vishnuvardhana Hoysala. The southern and slightly smaller temple is dedicated to Siddhēśvara according to the inscription No 141, Chikmagalur Taluk, though in the inscription No. 140 the original name of the linga appears to have been Kali-dēva. This temple is also said to have originally been constructed, possibly about the same time, by Rāyanadandanātha in the reign of Narasimha I Ballāla. Both the structures are of soap stone and are well ornamented, though the temple of Kēśava is the larger and better executed of the two. In their general appearance they remind us of the twin temples at Mosale to the south of Hāssan.

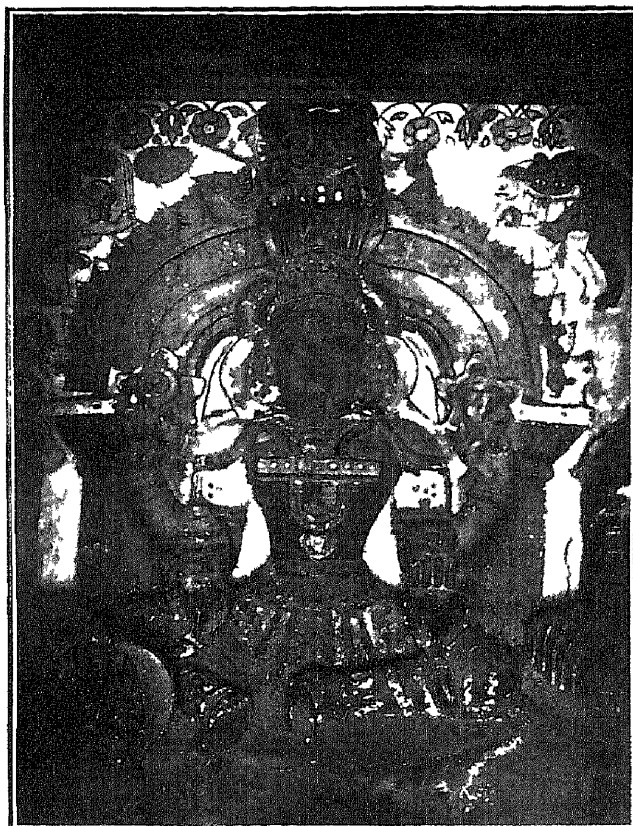
KĒŚAVA TEMPLE

The Kēśava temple has a garbhagriha, a closed sukhanāsi, a navaranga of nine squares and a porch of one square (Pl. XI). The basement is on the outside cut up horizontally into four cornices without ornamental designs (Pl. XII, 1). One of these bears the dentil mouldings meant for the makara faces and the cross designs. The navaranga and also the garbhagriha are square in form with projecting centres on the outer sides. The upper portions of the walls are ornamented with a number of ornamental turrets, some being of the stepped pyramid kind with dentil cornices, borne on pilasters of the indented square pattern. The others are of the multi-turreted type borne on tall double pilasters. Some of these have exquisite designs. Those on the north and south sides have standing groups of Vishnu (gadā, chakra, śankha, padma) and Kēśava. Their flanking turrets are surrounded by beautiful serpentine bands. The three niches on the outside of the garbhagriha are specially beautiful, the one on the south being perhaps the best. It has a row of lions on the basement, floral reliefs in imitation of perforation on the sides and beaded work hanging from the eaves. Under the north niche is a well carved sōma-sūtra ornamented with makaras. The double eaves have beaded hangings and the old parapet is missing. The present tower is one of brick and mortar constructed in the last century.

The porch is entered between two elephants bearing ornamental trappings including head bands, chains, jingled necklaces, bells and anklets, and offering lotus flowers with their trunks. The two pillars of the porch are of the thirty-two fluted Hoysala type with all the classical mouldings of the disc, the bell, the pot, the wheel, etc. The low stone benches on either side of the porch and their railings have now disappeared. The porch ceiling is a flat one with nine squares, the central one bearing a Lakshminārāyaṇa group with the guardians of the points around. On the beams below it are the twenty-four forms of Vishnu, etc, and on the corner stories further down are carved groups of dancers. The navaranga doorway which



1 RAMESVARA TEMPLE,
DEVAVRINDA—DEVI (p 18)



2 VASANTIKA TEMPLE, ANGADI—VASANTIKA
(p 17)



3 BASTI, ANGADI—YAKSHA (p 17)



4 BASTI, ANGADI—YAKSHI (p 17).

is comparatively plain has, above the lintel, a panel with Lakshmīnārāyaṇa flanked by elephants and supported by two images of Viṣṇu seated in padmāsana.

The navarāṅga has four fine round pillars bearing beaded work. Above their umbrella mouldings which have flying Yakshas there were formerly bracket images four for each, i.e., sixteen in all. Out of this number five only now remain. They are finely shaped and beautiful with well designed creeper tōṇas. Probably they come from the same sculptors as carved the bracket images at Bēlūr. Those that now remain are —

South-East Pillar —

- (1) Lady with parrot—damaged.
- (2) Boy dancing while playing on flute, hands broken

North-West Pillar —

- (3) Abhinaya or gesture. The lady stands finely poised in *tribhanga*. Her face is beautifully moulded, but her expressive hands are broken

North-East Pillar —

- (4) The Dance. Both hands and one foot of the lady are missing
- (5) The Dance begins. The lady has commenced to beat time with her left toe which is slightly raised

The ceilings are all flat and divided into several panels each. They generally bear relief flowers with a Dīpālā in the centre. The central ceiling only has a Lakshmīnārāyaṇa group in the centre, surrounded by the Dīpālās, each group being placed in a circle. On the corner stones are sculptured groups of male and female dancers with accompaniments. In the upper band are carved the twenty-four forms of Viṣṇu.

The sukhanāsi doorway which is covered over with a coat of lime-wash has a Lakshmī-Nārāyaṇa group in the centre between two makaras and two Śakti goddesses. On the jambs are carved two fine dvārapālas (slightly mutilated). The sukhanāsi ceiling is elegantly designed with a pendent circle in which is carved a very fine Lakshmīnārāyaṇa group. Above the garbhagriha doorway between Nārāyaṇa and Kēśava is an Ugranarasimha group with Garuda and Pahlāda. Inside the garbhagriha under a flat ceiling finely ornamented with a padma surrounded by knobbed bands is a pedestal bearing a fine image of kneeling Garuda with his wings opened, his fangs showing and his hands joined in reverence under a serpentine canopy. On the pedestal stands a well carved image of Kēśava (Pl. XII, 2) of about six feet in height in all excluding the pedestal. Its nose and chin are slightly damaged and mar the beauty of its face. The latter with its chubby cheeks is more like Vijayanārāyaṇa of Bēlūr than Kappe-Chennigarāya. The emblems, however, are finely designed and deeply carved as also the two-handed goddesses. Bhū holds pāśa and kalāśa while Śrī holds kalasa and padma. The tōṛana is finely

designed and around its serpentine band, etc., are the ten avatāras of Vishnu in good relief. As usual the fish and tortoise are in their natural form, Buddha is seated in yōgāsana, but Kalki appears sword in hand, riding on a spirited horse.

The temple is intact. The whitewash in the interior, particularly that covering the sculptures, should be carefully scraped off by skilled hands. The porch in the north-east corner has been provided with props.

SIDDHESVARA TEMPLE

The Siddhēsvara temple is in general plan and design similar to the Kēśava temple, being square in form (Pl. XIII). It is slightly smaller and has more of figure sculptures. Its basement is similar, though the turrets of its niches have other and perhaps slightly inferior designs. The figure sculptures on the walls are standing from near the porch and running clockwise.

East Wall—right side — Vidyā-Ganapatī, Śrī-Rāma with four hands, an ugly and extraneous piece, perhaps introduced in the late Vijayanagar times.

South Wall — Mahishāsuramardīnī, Sarasvatī dancing with accompaniments, (a vīragal of 1110 A. D. has been introduced into the wall), Vīrabhadra dancing, bearded Brahma, Rati and Manmatha, Sūrya (8 horses instead of 7 on the pedestal) with a goddess, Bhūvī, Bhairava,

West Wall — Shanmukha on peacock, Tāndavēśvara, Pārvatī (rosary, trident, mirror and fruit),

North Wall — Brahma, Ugranarasimha, Dharmā-Varāha group, Pārvatī, Tāndavēśvara, Vishnu (unfinished), Trivikrama (with the right leg broken), Trivikrama (gadā, chakra, śankha and padma), Bali and Vāmana, Gajāsūramardana; Gajēndramōksha, Vishnu (broken), Kēśava (padma, śankha, chakra and gadā).

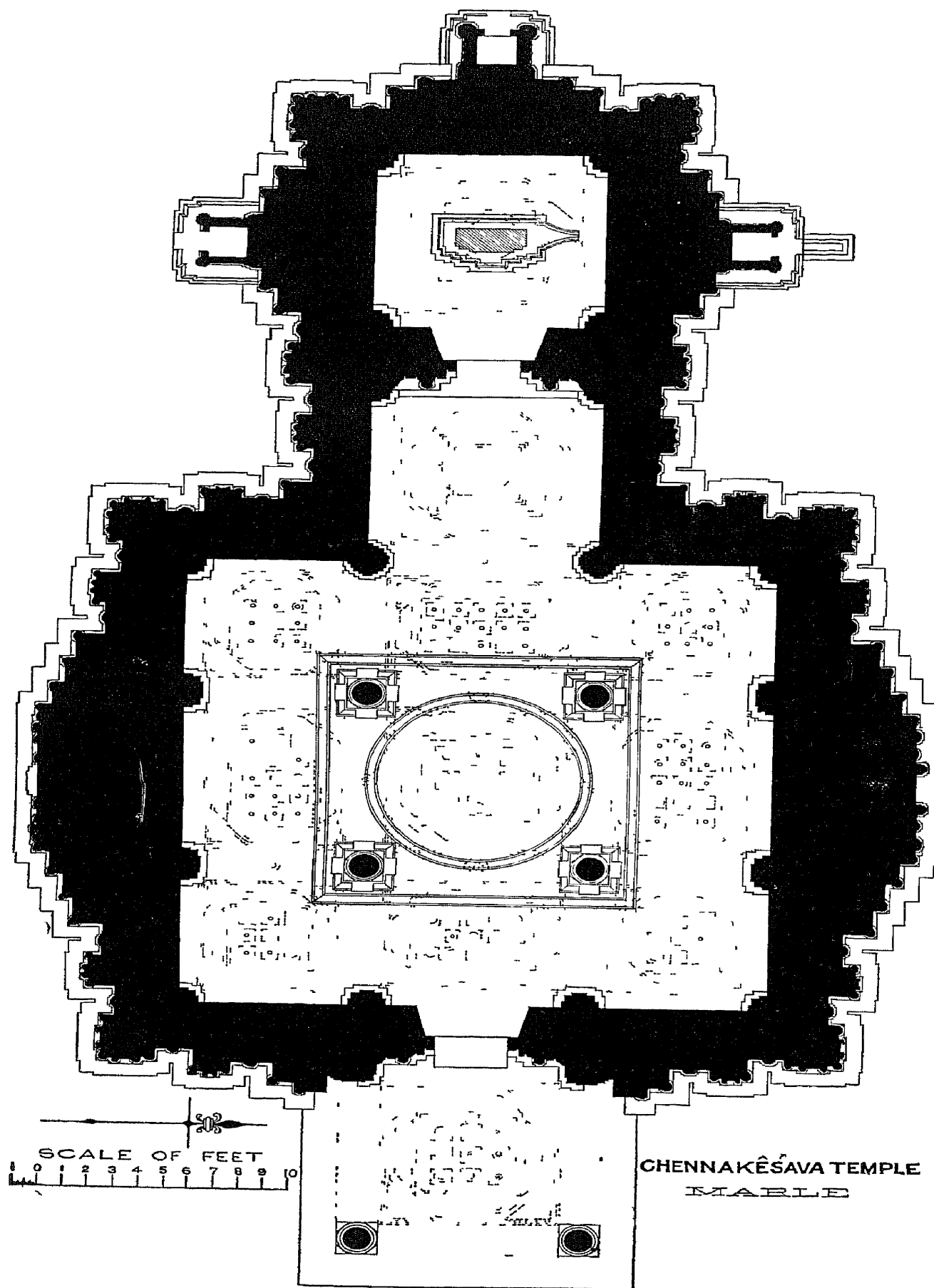
East Wall—left side — Bhairava and Bhairavī.

The eaves, parapet, etc., are similar to those of the Kēśava temple, but the modern brick tower has been given a very inelegant shape which is out of harmony with the surroundings.

The porch is similar to that of the other temple with Unāmahēsvara flanked by Ganēśa and Sarasvatī on the lintel and Tāndavēśvara surrounded by Dīkpālas in the ceiling.

The navaranga pillars are less ornamental than those in the Kēśava temple, and each ceiling except the central one is flat and bears a Dīkpāla surrounded by eight flowers on a flat slab. The central ceiling is, however, a fine one. The pillars have no bracket images. On the beams and corner stones appear three rows of sculptures —

Bottom East — a dancer dancing with drummers and musicians accompanying, one of the dancers has her cloth pulled off by a monkey,



- South*—(1) the Dēvas and Asuras churn the milky ocean ,
 (2) a king and queen, Emperor Narasimha and his queen perhaps, hold durbaī, while wrestlers wrestle and women exhibit acrobatics ,
West—a man and a woman dancing with accompaniments
North—(1) Umāmahēśvara group ,
 (2) a pot-bellied Yaksha dancing with accompaniments ,
 (3) the story of Śiva as Kīrāta fighting Arjuna
Second band *East*—Dancing group
South-East—Dancing Ganēśa with accompaniments
South—Drummers and musicians
South-West—Goddess dancing
West—do
North-West—Śiva holding court
North—Goddess dancing
North-East—Śiva's attendants like Vīrabhadra, etc.
Top band Twelve goddesses resembling the Saptamātīkās
Ceiling slab—On this are nine circular panels with the Dīkpālas around and Tāndavēśvara in the centre

The sukhanāsi is open and now contains an image of Vidyā-Ganapatī, etc. The sukhanāsi ceiling has Tāndavēśvara surrounded by padmas. The garbhagriha doorway has on the top panel Lakshmī seated between elephants. The garbhagriha ceiling is a shallow dome. The Siddhēśvara linga appears to be a much worn natural stone.

The temple is not kept so clean as the other one. Its flooring slabs have been lost and the ceiling appears to be leaking. It deserves these small repairs.

An inscription was found below the figure of Sarasvatī on the south outer wall of the navaranga. It mentions a certain Kullayya.

MINOR TEMPLES

The Kamathēśvara and Bhairava shrines are ruined structures to the north of the village. They are architecturally unimportant with plain square pillars and brick towers plastered over. Inside the navaranga of the Kamathēśvara shrine are kept the images of a bull, Vishnu, Ganapatī, Durgā and Sūrya. The Bhairava image in the dilapidated Bhairava temple is ugly and supported by independent images of rude goblins on either side.

There are three vīragals and an uyyāle-kamba in front of the Bhairava temple. Another vīragal stands a little to the south of the Kamathēśvara shrine, while to the west stand two māstīkals, one of them showing in relief three hands.

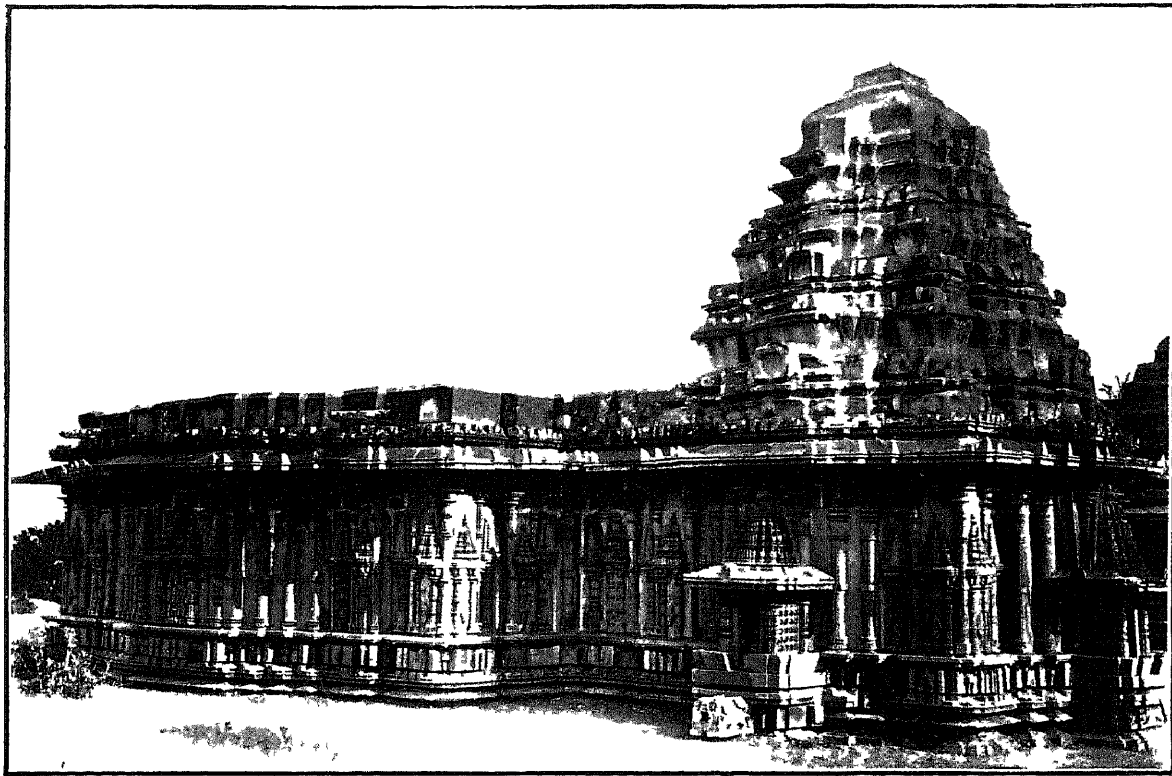
The Kālammā temple which is in the heart of the village is a structure of the Pāllegār times and unimportant architecturally. The wooden car is dilapidated and the car festival has, therefore, been suspended since over twenty years.

KHANDYA.

Khāndya is a little village on the right bank of the Bhādīā about two miles to the north of Sangamēśvarpet which is about six miles east of Bālehonnūr. It has been described in brief in the M. A. R. 1929, p. 7.

According to the inscriptions, which are four in this place, there existed in the days of Vīraballāla II, three temples, *viz.*, Mārkaṇḍēśvara, Janārdana and Bīredēva. The last of these is said to exist in the forest on the other side of the river. Of the first two the only portions that can be ascribed to the Hoysala or any earlier period are the two elephants, one of which has been illustrated in Pl. VII, 3 in front of the Mārkaṇḍēśvara temple and the Janārdana image and a few pieces of soapstone beams, etc., which are now lying behind the Janārdana temple. The rest of the Mārkaṇḍēśvara temple appears clearly to be a simple but homogeneous structure of the Malnād or Keladi type belonging to the 16th century A. D. It consists of a garbhagriha enshrining an old and worn out linga, and having a padma ceiling, of a sukhanāsi with a pradakṣiṇā as at Śringeri, Banavāsi and elsewhere, a navaranga with four granite pillars of cubical mouldings, octagonal shafts and wheel-shaped tops, and a porch flanked by stone benches provided with round-topped railings. On the navaranga pillars are carved Vīrabhadra, Bhairava, Garuda, Hanumān, etc. A common ornamental design is the wheel with curved spokes or padma peculiarly arranged and so prominent at Keladi (M. A. R. 1932, pl. XIV, 1). There can be little doubt that the present temple was constructed in the late Vijayanagara period by either Venkatapa-nāyaka of Bēlūr or his contemporary of Ikkēri. Temples of a similar type are found at Kalasa and elsewhere. The steps leading to the porch and the elephants guarding them are good pieces of Hoysala work.

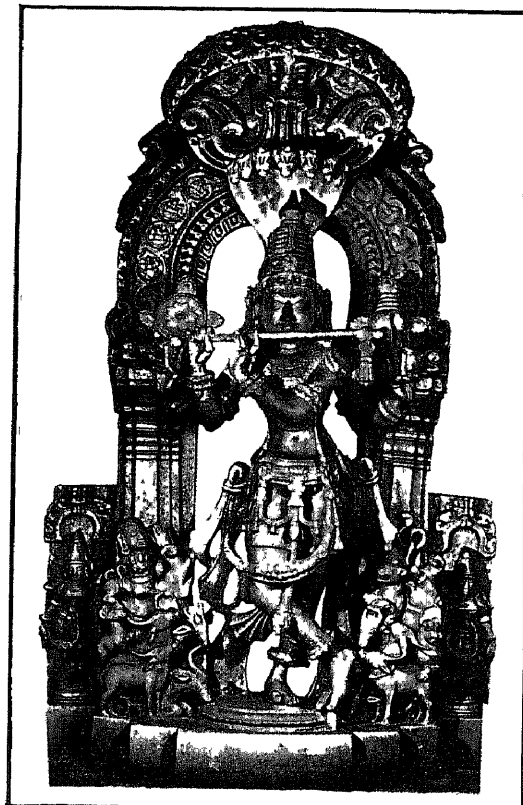
The Janārdana temple with its garbhagriha, sukhanāsi and long navaranga is also a structure of about the Vijayanagara period. The Janārdana image, however, though much mutilated and broken into pieces, is an interesting one. It is really not Janārdana at all, but Venkatēśa of the old type seen at Talkād and on the west wall of Binnamangala. It is a standing figure with long conical kirita, the jatā falling behind the neck, no phālāksha, a prayōga-chakra in the right back hand and a śankha held between two fingers of the left hand, the left forehand looking as if in katihasta. The right forehand is unfortunately broken, but appears to have been in the dāna-mudrā with the fingers somewhat drawn up. The image may well be attributed to the Chōla period or about the 11th century A. D.



1 CHENNAKESAVA TEMPLE, MARLE—NORTH-WEST VIEW (p 20).



2. CHENNAKESAVA TEMPLE, MARLE—
CHENNAKESAVA (p 21)



3 GOPALA KRISHNA TEMPLE, AGUMBE—
VENUGOPALA (p 37)

Around its legs is a stone box and tradition says that it was the sacred box of Agastya from a sāligrāma in which 'Janārdana' manifested himself while the sage was taking a bath in the Bhadrā. The mahādvāra and the prākāra walls are also of the late Vijayanagar period.

The temples were repaired about five years ago at a cost of about Rs 5,000.

Conservation.

Both the temples are now in a sound condition except for the dilapidated prākāra wall. The Bhattar complains that his very low emoluments have compelled him to think of voluntary retirement. Since such an event would lead to the neglect of the temple, it may be recommended that the emoluments may be increased, worship being revived in all the four temples in the neighbourhood.

The image of Yōgānarasimha near the river (4 feet high with the Garuda pedestal) is a piece of Hoysala workmanship slightly damaged. Nothing of the old temple remains except a large number of worked stones which are lying about and the basement of the old temple. The image is now absolutely in the open air and is at the mercy of any vandal who would mutilate it. It may be removed to the navaranga of the Janārdana temple and installed there facing south so that it may be worshipped along with Janārdana. Otherwise it may be removed to a museum.

BALEHONNUR.

From the bridge at Bālehonnūr a grand view of the Bhadrā river is obtained (Pl. XIV, 1)

BALEHALLI.

VĪRABHADRA TEMPLE.

The temple of Vīrabhadra in the village of Balehalli is a granite structure with a garbhagriha, a sukhanāsi, a navaranga and a porch. The last, according to the inscription of a pavement stone slab, was constructed in Ś 1454 *i e*, 1532 A D. Inside the garbhagriha is an image of Vīrabhadra mentioned in an inscription dated Śaka 1290 (see M. A. R. 1932, Inscription No 44). The pillars in the navaranga are thick and square with the figures of Basava, etc., in relief on their cubical mouldings. The tower over the garbhagriha is a stepped pyramid as that of the Mārkaṇḍēśvara temple at Khāṇḍya. The *karsāle* around has old wooden pillars in imitation of the stone ones of the period. The temple is architecturally unimportant.

SRINGERI

VIDYĀŚANKARA TEMPLE

The Vidyāśankara temple is doubtless the finest architectural structure in Śringeri and one of the best in the Mysore State. It appears to have been constructed to commemorate Vidyāśankarasvāmī who has been identified by

Mr R Narasimhachar with Vidyātīthasvāmī, the famous guru who was living at the time of Bukka's visit to the place in 1356 A D and probably died very soon after. Thus the temple may be ascribed to the date circa 1357 or 1358 A. D

Its situation is one of the most picturesque in the whole state, comparable in some respects with the position of the Taj at Agra. The Tunga rushing down from the hills makes a loop here flowing first towards the west, then towards the north and then turning east. Just where the last turn is taken its left bank is steep and high, and on this ground within 50 yards of the river this beautiful temple has been built facing east and thus parallel to the river. A very fine view is obtained from the opposite bank¹

A general glance at the temple gives the impression that it is somewhat like the famous Hoysala monuments. It is built on a platform, about 4 feet high. The upper portion of its walls has rows of turrets under which stand large sculptured images. Above a set of double eaves rises a tower whose general look is like a stepped pyramid. The temple is built entirely of granite of which there appears to be a quarry near Srīngēri.

The plan of the temple is extraordinarily interesting and peculiar². Two semi-circles or *apses* form its eastern and western ends, and they are connected by an oblong block so that the whole shape is roughly that of two semi-circles connected by a square.

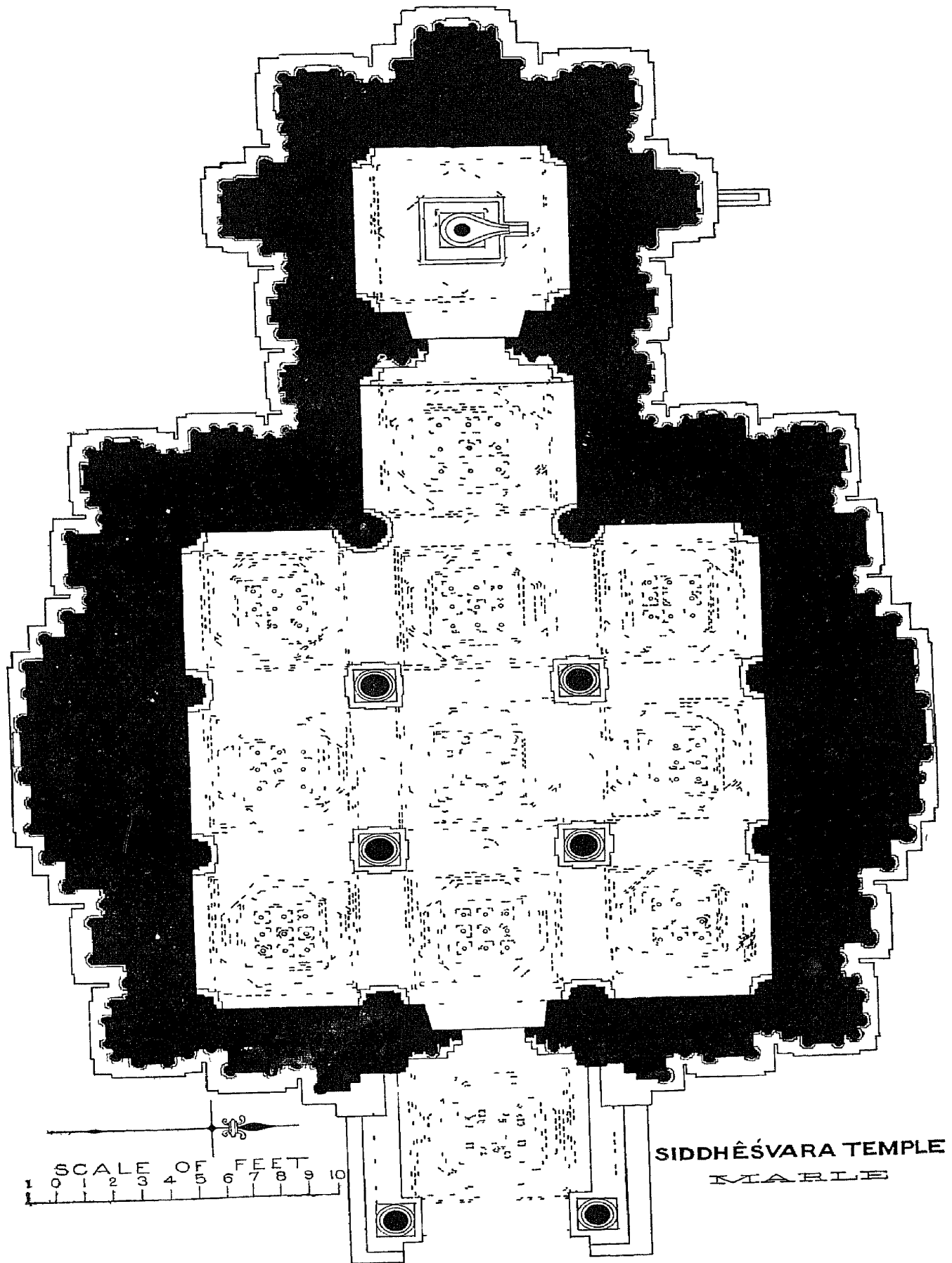
The building has a garbhagṛha, a wide sukhanāsi with which is connected a semi-circular pradakṣhinā, and a navaranga with a large central square. It reminds us of the Buddhist chaityas, the Vishnu temple at Aihole and perhaps of the palaces of the Achaemenian emperors. But there is little doubt that the architect has taken his cue from the round-backed Hoysala temples with numerous importations from the Chōla temples of South India. The result is an attractive and highly interesting composition in which are mixed up several features of the Chālukyan and the Dravidian styles. These details will be noticed later on.

The platform which follows the contour of the main temple is a strongly built structure with a number of cornices one of which bears small kirtimukhas on its dentil projections. Since the temple has six doorways, the platform has six sets of steps, each of which is flanked by a pair of elephants, each animal holding a large fan-like floral design. The animals have no individuality and are not comparable to Hoysala elephants in similar positions.

The temple is raised upon a basement, more than 5 feet in height, which with another set of cornices, reaches up to a height of about 8 feet. This portion has nearly half a dozen

1 See M. A. R. 1931, Plate VII, 1

2 Ibid 1916, Plate VI.



SIDDHÊŚVARA TEMPLE
MARLE

(T. 22)

cornices and about five sculptured bands making in all nine noticeable rows. The bands and cornices offer a pleasing contrast of light and shade, which is in imitation of similar Hoysala work.

First band—Horse frieze —At the bottom comes a row of horses with accoutrements and their riders sometimes leading them. Though these animals are often similar, a few of them are in highly spirited postures and have individualities of their own.

Bands. For example, a horse tearing the ground with its hoof—north-side middle. Occasionally we get other animals like hooded cobras with or without charmers, camels, tigers, lions, a herd of deer (north-west corner), etc., while the corners generally have some ornamentations like towers.

Second band—Elephant frieze —This has a row of elephants accoutred and in various interesting postures. Occasionally a tusker fights a man or another elephant or a lion. Some interesting groups are mentioned below —

South-East—Elephant slaying man, tusker attacked by lion.

South-West—Two tuskers slaying a lion.

North-West—Two rams fighting a led camel.

North—Hunch-back and mate.

North-East—Elephant and bull with a common head, elephant going a man to death and hurling him, man fighting lion.

Third band —This is a cornice having a rope design ornamentation with a band of flowers on its face and beads in the valleys.

Fourth band—Lion frieze —This is a frieze of lions in various postures with an occasional Yaksha, yāli, cobra, monkey or boar (east).

South Wall—Sala killing the lion.

North-West wall—Lion-headed peacock, yāli (long trunked), lion with long snout, tiger slaying a deer.

Fifth band —An eaves-like cornice with drops at bottom and a row of lion-headed kirtimukhas on its face. Under the kirtimukhas and the corners are occasionally carved figures of Nāginīs, Yakshas, monkeys, rishis in āsanās, frogs, parrot pecking at leaf (north-west), snake-charmer with his group consisting of cobra and monkey (north-west).

Sixth band —This is perhaps the most interesting of the bands since it contains hundreds of little panels illustrating the Purāṇas, traditions, etc. Local people identify several of them as incidents in the life of Śrī Śaṅkarāchārya. But it looks more like the Aśvamēdha episode of Arjuna. Commencing from the east and moving clockwise, the more interesting of them are studied here —

South-East —

(1) An aśvamēdha horse is led forward preceded by spearmen, bowmen, men carrying a gong and varied drums, trumpeteers, conch-blowers, etc., and followed by a

king in a *palanquin* with his umbrella bearer, heralds, etc. A lady on an elephant and a prince royal on horseback are followed by attendants, footmen, horsemen and elephantmen (Identity of the scene to be ascertained)

South Wall—The procession moves on until the royal hero is received by a group consisting of men and women accompanied by lancers and musicians until he is led to a throne and has his feet massaged in the open court. The hero who has laid aside his bow and arrow plays to a three-headed god (Agni or Brahma) who is attended by a group looking like the eight Dikpālas, one of whom is leading an animal resembling a buffalo. The hero prostrates before Brahma and Sarasvatī who are attended by a number of their rishi pupils. A lady pleases Brahma and receives a gift, to celebrate which event she plays on a *rudra-vinā*. The hero follows the sacrificial horse which mounts a hill. The defeated hero is restored by a drink offered by the lady who was erstwhile playing on the vinā in worship of a linga. The hero and heroine are married.

South-West—Receiving *prasāda* of the linga, they ride on the same horse and proceed to meet a lady with a mongoose, probably Pārvatī. They ride forward and are reverently received by a king who prostrates himself before them and takes them in procession in a *palanquin* to his palace.

North-West—There they are received by the king and queen who bless them. The couple are saved from the sword of an enemy by the intervention of Vishnu.

(2) Arjuna performs penance among the rishis of the Indrakīla. Śiva pursues a boar and a fight ensues. The fight is carried on with bows, swords and boulders.

North Wall—The opponents box and wrestle, while Pārvatī looks on.

Arjuna is worsted and worships the linga in order to come back again to the fight. The identity of the hunter and huntress is known to him and he prostrates before them.

Śiva and Pārvatī, seated in state and attended by the Ganas, bestow Pāsupatāstha on Arjuna.

(3) Śrī Śankarāchārya is teaching his pupils. He is seated on a raised seat wearing a necklace and a conical kuīta, with his right hand in chinmudrā and his left holding a book. His sanyāsi disciples sit by him, two on each side, eleven other disciples are seated to his left, and five in the other panels to his right. A grihastha scholar is teaching while royal personages are listening or are prostrating.

(4) The presentation of a palm-leaf manuscript is being made.

(5) Yōgis performing yōga in various attitudes, (north-east) sometimes riding on fish, tortoise, scorpion, etc.

Seventh band—Next above is a cornice with drops below and a floral band on its face. Near the doorways this cornice has varied patterns of Śrī-chakra. This cornice marks the level of the floor inside the building.

Eighth band —Next above is a band depicting groups of Yakshas and dancers in various dancing postures accompanied by drums, pipes, etc.

Large Wall Images

South-East—

- (1) India (abhaya, dagger, javelin, dāna), elephant on pedestal
- (2) Four-handed male figure (rosary, not carved, kalāśa, open palm on the left thigh)
- (3) Śrī Rāma with arrow and bow
- (4) Two-handed male figure (chinmudra and katihasta) with a conical kirita on head, generally identified as Vyāsa
- (5) Śiva standing (abhaya, battle-axe, deer, dāna), with bull on pedestal
- (6) Bhairava, naked and wearing serpents, holding rod and bowl in his two hands Scorpion on pedestal
- (7) One-headed Brahma or Prajāpati with four hands (abhaya, sruk, shruva, dāna) Dancing Ganēśa to right and a chāmaradhāmī to left Pedestal vacant
- (8) Durgā seated on lion with four hands (trident, chakra, sankha, taijānīmudrā) wearing breast band and kirita
- (9) Two-handed figure, perhaps Rāma worshipping linga with a smaller figure behind
- (10) Naked male figure standing with four hands (trident, arrow, bow and dāna) Wears conical kirita and is said to be Śani Pedestal vacant.
- (11) Two-handed god with a garland having a five-hooded snake at each end Said to be Mrityudēva.
- (12) Śiva standing, holding in his four hands sword, trident, pāśa and dāna Padma on pedestal.
- (13) Two-handed god wearing kirita and yajñōpavīta and holding stylus and palm-leaf book—Chitrāgupta (?)
- (14) Four-handed Yama with abhaya, mace, saipa and dāna
A dog (Dharma) and Mrityu on each side Buffalo-bull on pedestal

First South Doorway—

South Wall—

- (15) Two-handed Mrityu standing The cobras are seven-hooded. (Pl. XVII, 1)
- (16) Lakshminarasimha group with the god in the centre and a dvārapāla, Umāmahēśvara (bull on pedestal) and Hanumān on the right, and a dvārapāla, bearded Brahma with Sarasvatī (swan on pedestal) and Garuda The major gods are seated in niches with relievo turrets
- (17) Dakshināmūrti group with the god seated in sukhāsana, crosslegged and four-handed (chinmudrā, rosary and padma, kalāśa, book), treading

on demon. On either side of him are seated the gods with books and stylus rods. Rishis on pedestal

- (18) Goddess Sāvitrī seated in padmāsana in a circular mandala with four heads and ten hands holding abhaya, ankuśa, tūśūla, chakra, padma, śankha, bowl, cobra and dāna and seated on a chariot drawn by two lions (Pl XVI, 1). On each side is a dvārapāla and a two-handed god offering *arghya*. To extreme right are two four-handed Brahma figures with peacock on pedestal, and to extreme left a two-handed god, with lion on pedestal. Of the four heads of the goddess three are in one row and the last in the upper row. Such a representation of multiple heads is almost unknown to Hoysala sculpture, but it exists in the relievos of Ankor Vāt where a god with similar heads has his chariot drawn by lions. At Mosale in the Hassan taluk, there is a wall image of god Śiva with the heads similarly shown (Vide Ann Report for 1933, Pl IX, 3).

Second South Doorway—

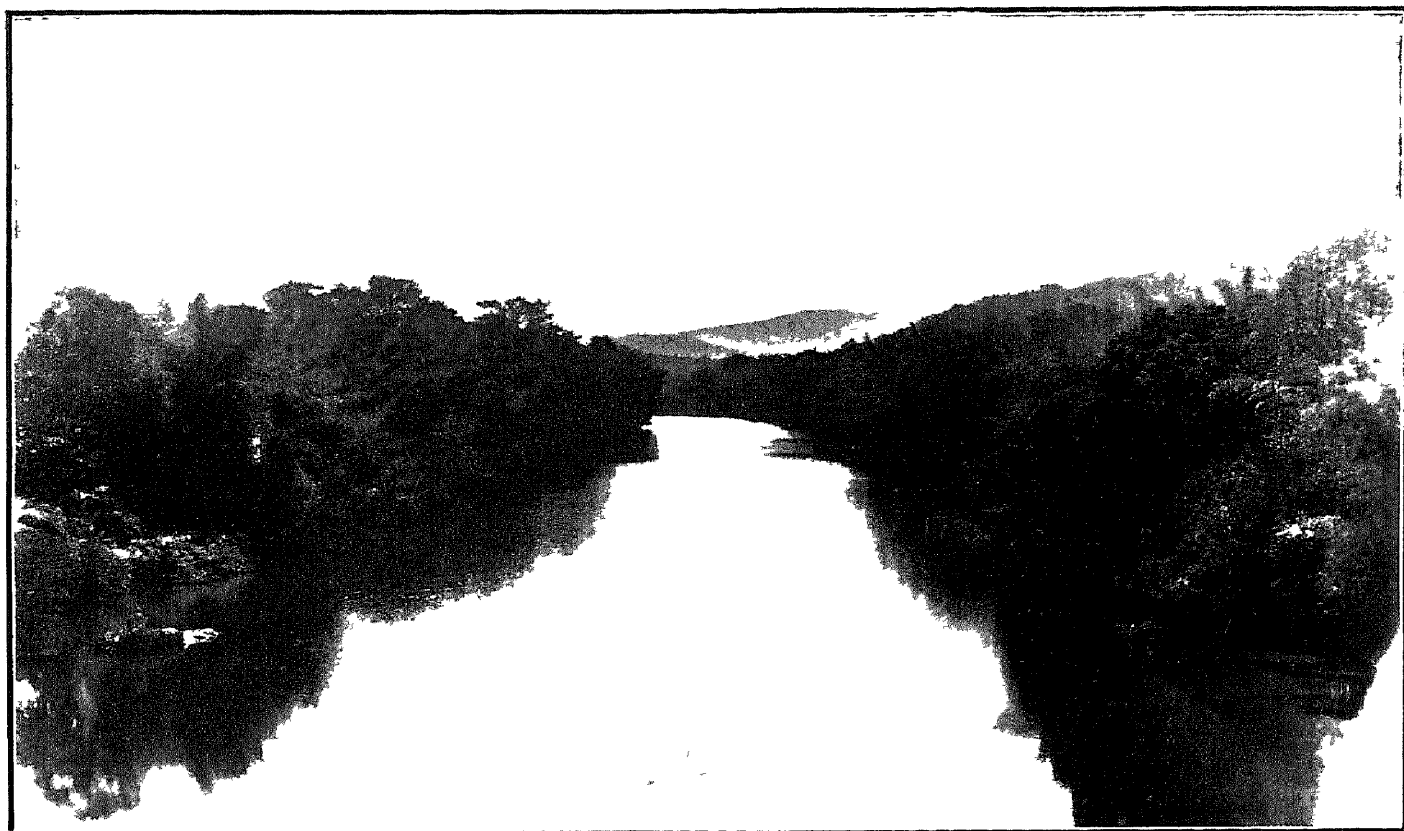
*South-West corner —*The seven Prajāpatīs

West—

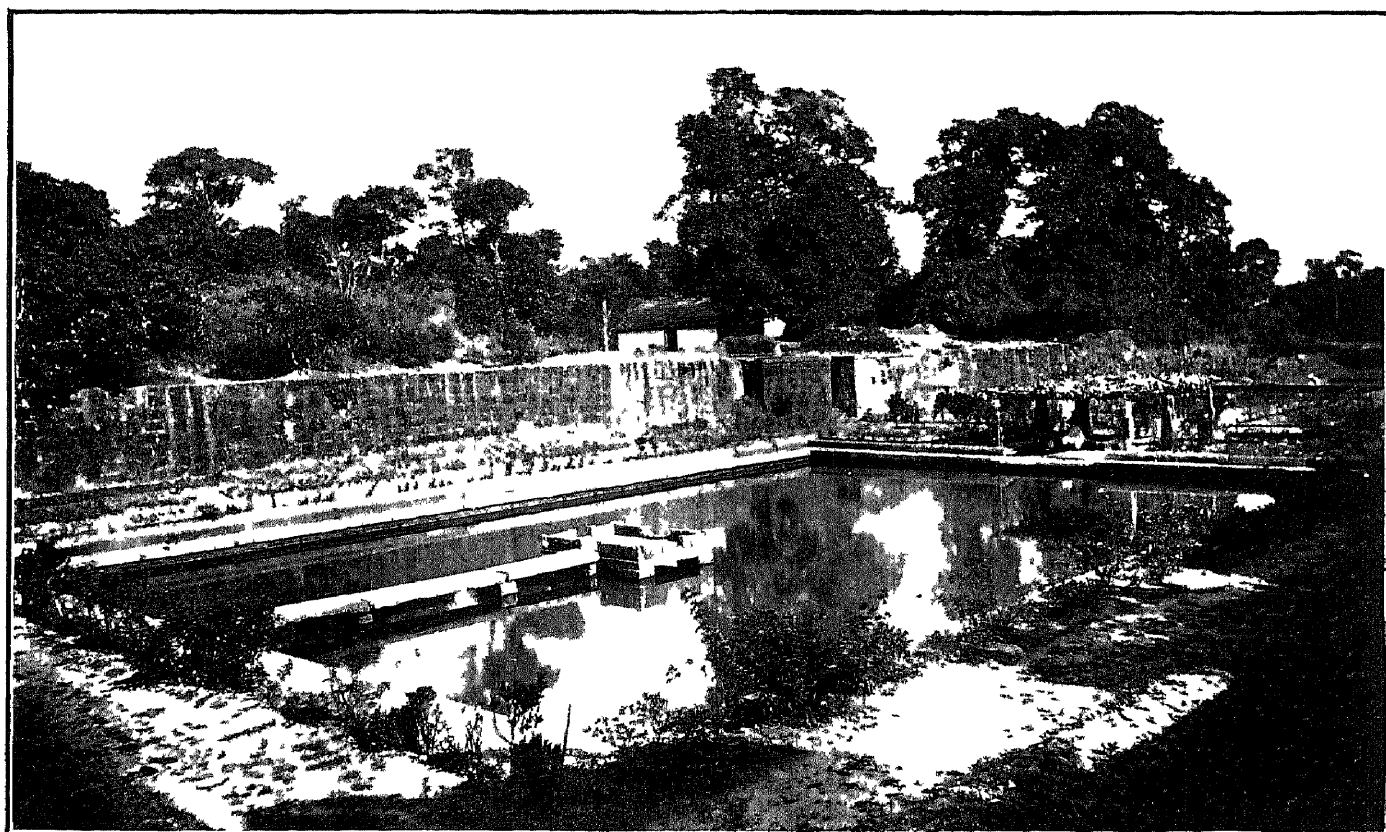
- (20) Kalki—Two-handed, holding sword and bridle, and riding an accoutred horse with a warrior on pedestal
- (21) Buddha—A nude figure standing like a Jaina image with four others on the pedestal. This is the mediæval Brahmanical representation of the Buddha.
- (22) Śrī-Krishna as Vēnugōpāla with a consort on each side and kneeling Garuda, and listening cattle on the pedestal
- (23) Balaiāma—two-handed with mace and plough in his two hands, and swordsmen on the pedestal. Rishi with padma to right
- (24) Śrī-Rāma as Kōdandarāma with arrow and bow in his two hands, Sītā to his left and Lakshmana with arrow and bow to his right, numerous monkeys and bears on the pedestal.
- (25) Paraśurāma with a battle axe in the right hand and bow and arrow in the left, Garuda and snakes on the pedestal

West Doorway—

- (26) Vāmana group—Bali bestowing gift to Vāmana who holds an umbrella
- (27) Narasimha group—Anthropoid Narasimha rushing forth to destroy Hiranyakaśipu (Pl XV, 1). Four-handed Lakshmī to the left and Prahlāda with folded hands to the right. Fighting rākshasa on the pedestal



1 VIEW OF THE BHADRA RIVER AT BALEHONNUR (p 25)



2 VIEW OF THE DEVAGANGA POND NEAR NAGAR (p 41)

- (28) Dharanīvaiāha—Anthropoid boar standing with Lakshmī on his hips and having four hands (abhaya, chakra, śankha, holding Lakshmī). Fallen rākshasa (Hiranyāksha) on pedestal

North-West—

- (29) Kūma or Tortoise Incarnation Life-like, with demon on pedestal
 (30) Matsya or Fish incarnation with Garuda on pedestal
 (31) Śiva as Andhakāri Four hands (abhaya, trisūla, chakra, parrot)
 (32) Mārkaṇḍēśvara—Four-handed Śiva spearing with trident Yama who is dragging Mārkaṇḍēya with his pāśa (Pl XV, 3)
 (33) Sōmāskandamūrti—Śiva and Pārvatī standing with Shanmukha between them Bull and peacock on pedestal.
 (34) Aṭṭhanāṭīśvara—Four-handed (abhaya, trisūla, saipa and dāna)
 (35) Śiva as Tripurāri Four-handed Shooting arrow with Buddha at the tip and Vishnu in the centre, at the tower-like cities of the demons. He is supported by Pārvatī and Brahma
 (36) Śiva as Chandrasēkhara—abhaya, parasu, mriga and dāna
 (37) Śiva as Kāmadahana—two-handed Seated in sukhāsana with the right hand in chinmudrā looking fiercely at Cupid who is shooting floral arrows with his sugarcane bow

First North Doorway—

North Wall —

- (38) Śiva as Andhakāri Usual Natarāja pose
 (39) Srikantha or Vishakantha—Four-handed Flame of the poison, trident, drum, dāna Front right hand holding poison up near the throat.
 (40) Vīrabhadra (?) with four hands (sword, trident, mace and spear) with Hanumān to right Demons on pedestal
 (41) Chandramandala group—Under an ornamental canopy in a circle is seated in padmāsana, a male god with ten hands—kalasa, kalaśa, rosary, kalaśa, bell, bell, kalasa, book, kalasa, kalaśa The god is seated in a ratha drawn by horses, two gods with kalaśas on each side (Pl XVI, 2)
 (42) Śiva standing, four hands—abhaya parasu, damaruga and dāna.
 (43) Gajāsūramardana
 (44) Hayagrīva group (Pl XV, 2) The four-handed god (rosary, chakra, śankha, book) is seated in padmāsana under a canopy with Vaiṣṇava dvārapāla and a pair of godly disciples on each side
 (45) Annapūrnā—two-handed with ladle and kalaśa
 (46) Pārvatī group Pārvatī in the centre with a Śaktīdvārapālikā and Lakshmī on the right and another dvārapālikā and Sarasvatī on the left. Near Sarasvatī is a mother carrying child on her hip

- (47) Lakshmī standing (abhaya, chakra, śankha and dāna)
 (48) Śiva as Kāpālīka (?)—four-handed with sword, trident, drum and bowl.

Second North Door—

North-East Wall—

- (49) Kubēra—four handed—abhaya, mace, kalaśa, dāna Horse on pedestal
 (50) Īśvara—four-handed, holding sword, trident, drum and kapāla with severed head Bull on the pedestal and consort to left holding trident and bowl Both the gods wear garlands of skulls
 (51) Bhūṅgi—three-legged and skeleton-bodied, dancing with rod in hand. (Pl XV, 4)
 (52) Bhanava—four-handed, with scorpion on pedestal
 (53) Vīrabhadra—four-handed, with Dakshabrahma to the right and Nandi on pedestal
 (54) Śiva standing—four hands—abhaya, trident, drum and dāna Nandi on pedestal
 (55) Śiva standing—abhaya, goad, drum, dāna—with consort to left and bull on pedestal
 (56) Venkatesa—four-handed—dāna, chakra, śankha, katihasta Lakshmī to right and Garuda on pedestal
 (57) Vyāsa (?)—two-handed with chinmudrā and katihasta, wearing conical kuṭīra and *yajñōparīta* and short *dhōṭi*
 (58) Śaṅkarāchārya—two-handed (right, dāna-mudrā (?), left, palm-leaf book) The head is clean shaven
 (59) Vīrabhadra—two-handed, holding vīṇā in left hand and asking for something in the right To his left stands a two-handed god with chinmudrā and katihasta—perhaps Śiva teaching vīṇā to Vīrabhadra
 (60) Dancing Gaṇēśa with mouse on pedestal
 (61) Shanmukha standing—abhaya, spear, parrot and dāna Plain pedestal

These large figures are generally under some kind of tōrana, but the more important of them are enshrined in niches whose ornamental towers are borne on square or indented square pilasters Indented square pilasters also ornament the upper portions of these walls whose chief feature is their indented corners.

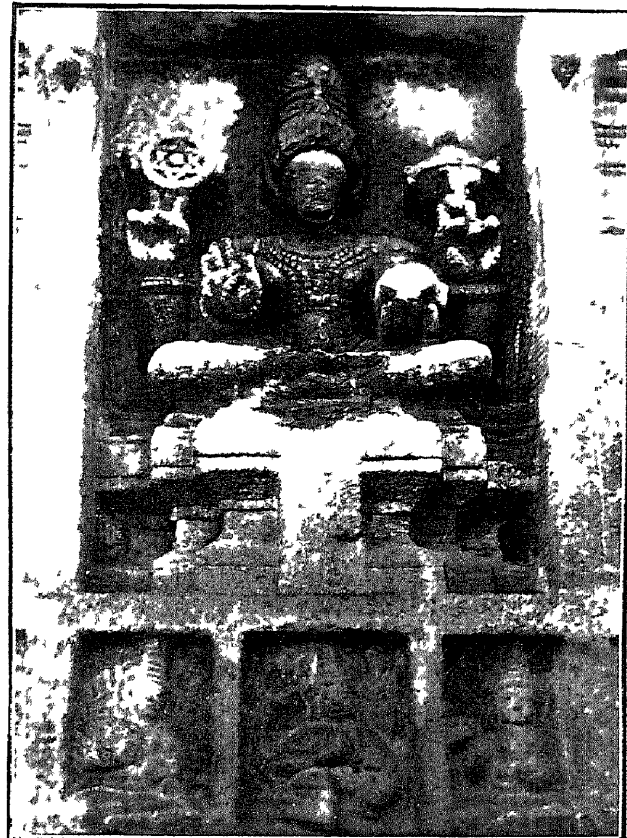
The eaves which are double as in the Hoysala temples have knoblike drops at their fringes and chains of stone at some of the corners.

Eaves

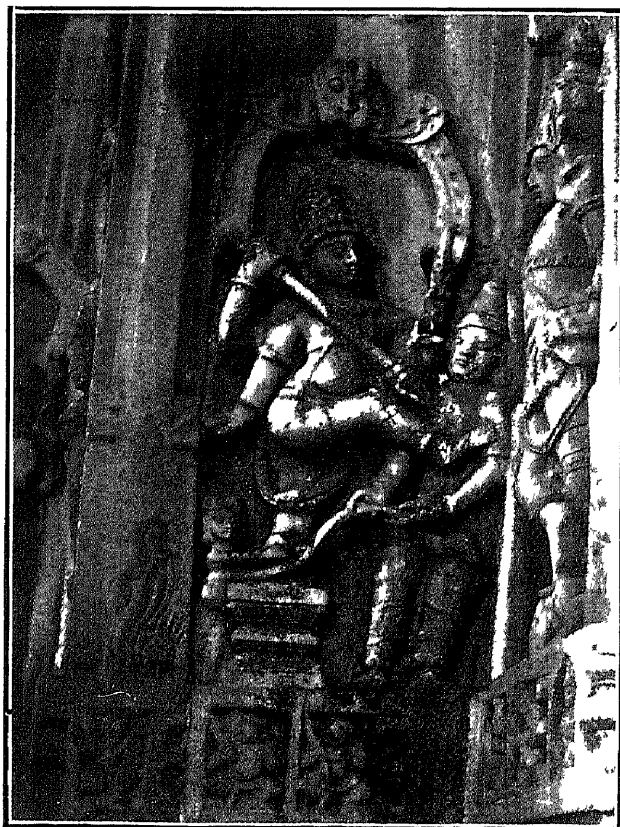
One of these has six links The eaves have the apologies for ribs on the inside The roof is of stone sloping down



1. NARASIMHA KILLING HIRANYAKASIPU (p 30)



2 HAYAGRIVA (p 31)



3 MARKANDEYA PRASANNAMURTI (p 31).



4 BHRINGI (p. 32).

by stages and well jointed so as to prevent leakage of water. Stone conduits are also provided.

The tower is a remarkable architectural piece combining the features of the Chālukyan, Dravidian and the North Indian styles. It is made up of three sets of cornices rising in a step pyramid fashion. Each cornice has ornamental drops on its flanges and the topmost one has small stone bulls facing the cardinal points. The pyramid is broken by three storeys of the Dravidian type. The śikhara on top and its *grīva* are too small according to Chālukyan proportions. There is a suggestion of a curvilinear outline with North Indian parallels. The finial is a large golden kalasa with four smaller ones around unlike the stone ones of the Chālukyan period. The tower has a large frontal projection in front with a kīrtimukha having an image of Śiva standing as Sadāsīva (abhaya, parāśu, mṛga, dāna).

The building has six doorways, symmetrically placed, three in the east half and three in the west half or one each in the east and west and two each in the south and north. Each door is approached by a flight of seven steps supported on either side by a lion or a lion with a creeper emerging from its mouth. Each door is supported by a dvārapāla and the jambs have vertical scroll and floral bands. Compared with the rest of the temple, these designs are not striking. On each jamb is a river goddess on a makara and on the lintel is carved Gajalakshmi. The three back doors lead into the pradakṣhinā while the three front ones give access to the navaranga hall. Each door has supporting dvārapālakas two of which are Śaiva, two Śākta and two Vaiṣṇava.

The building is peculiar in not having either a mukhamantapa or a porch.

The navaranga is a structure having twelve highly ornate pillars of the Dravidian type. Each pillar has an ornate base, a square shaft with numerous carvings on the cubical mouldings and mango drop pendent brackets on the back sides and a large bracket group on the front side. Each of these groups has smaller groups like an elephant with upraised trunk at bottom, a large rearing lion with a heroic rider in the middle and a heavy projecting bracket of elephants, lions and śarabhas above. The whole pillar is generally a highly ornate piece, perhaps too heavy in its brackets. On the back sides each pillar has an ornamental pilaster rising out of a kalasa, and each bears the image of a sign of the Zodiac after which it is called. It is said that sun light falls in the early mornings upon the Ram pillar during the month of Ares and on the Bull pillar in the next month and so on. Numerous minor points call for remarks. The elephants have chain accoutrements. The lions have large stone balls in their mouths and these can be rolled, though they cannot be taken out. The bridles of the lions are held by riders wearing conical

knītas or round-shaped turbans and holding either weapons or flowers or with upraised hands

The central ceiling of the navaranga is more than sixteen feet high and this result is achieved by a corbelled construction, the weight being poised upon the very heavy brackets. The central ceiling has a fine design with a padma in its dome and a large pendant, the chief ornamentation of which are birds pecking at the bud in an upside down posture

At the back of the navaranga there are three doors leading into the pradakshina, the main door having two Śaiva dvārapālas. The pradakshina is a narrow passage, about $4\frac{1}{2}$ feet wide, which goes round the sukhanāsi and garbhagriha. In this pradakshina, facing south, west and north are three niches having respectively Brahma, Vishnu and Mahēśvara. The sukhanāsi doorway leads into the sukhanāsi which leads on to the garbhagriha. In here is a large pedestal with a high linga known as the Vidyāsankara linga. The five gods of the five cells around the garbhagriha are, from the south-east, in order, Vidyā-Ganapati, Brahma, Vishnu, Mahēśvara and Durgā. The sukhanāsi doorway is supported by Nandikēśvara on the south and Bhūṅgi on the north. The former has four hands (abhaya, triśūla, damaruga, and gadā with a serpent mounted on it). The face is that of a monkey with phālāksha.

The image of Vidyā-Ganapati very much resembles a Hoysala one, but appears to be of granite.

Brahma is four-headed, the three front ones being beardless and the back head being bearded. Sarasvatī is on his thigh with rosary, padma padma, and dāna in her hands, and swan on pedestal.

Lakṣminīnāyana with four hands—abhaya, chakra, śankha and round Lakṣmī. On the pedestal is Gaiuda. There are no avatāras carved on the tōrana.

Umā-Mahēśvara with four hands—abhaya, paraśu, mṛiga, and round consort Bull on pedestal.

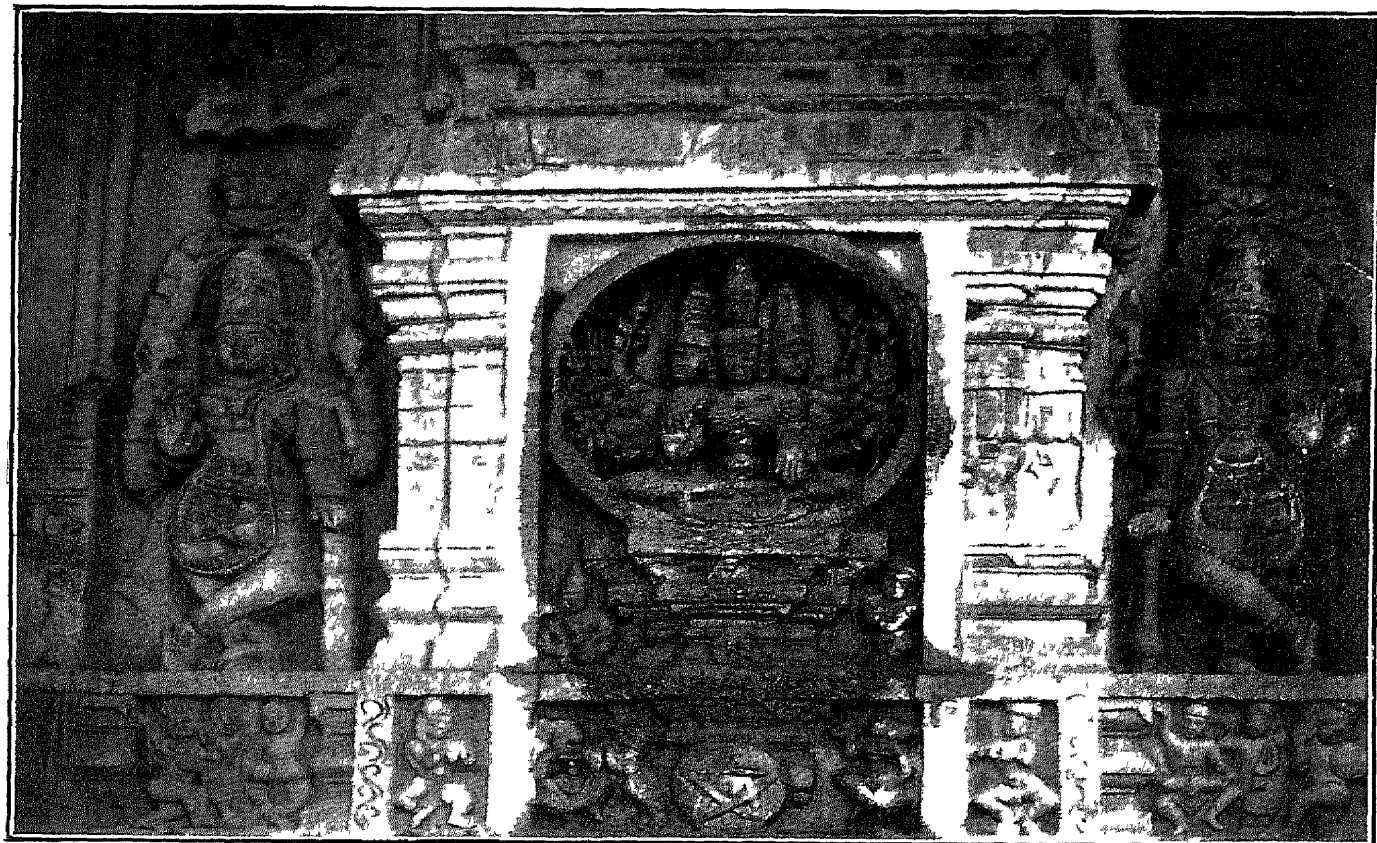
Eight-handed Durgā as Mahiṣhāsuramardinī on lion pedestal.

The figure of Kāla-Bhairava is also in the same cell. Both are small images.

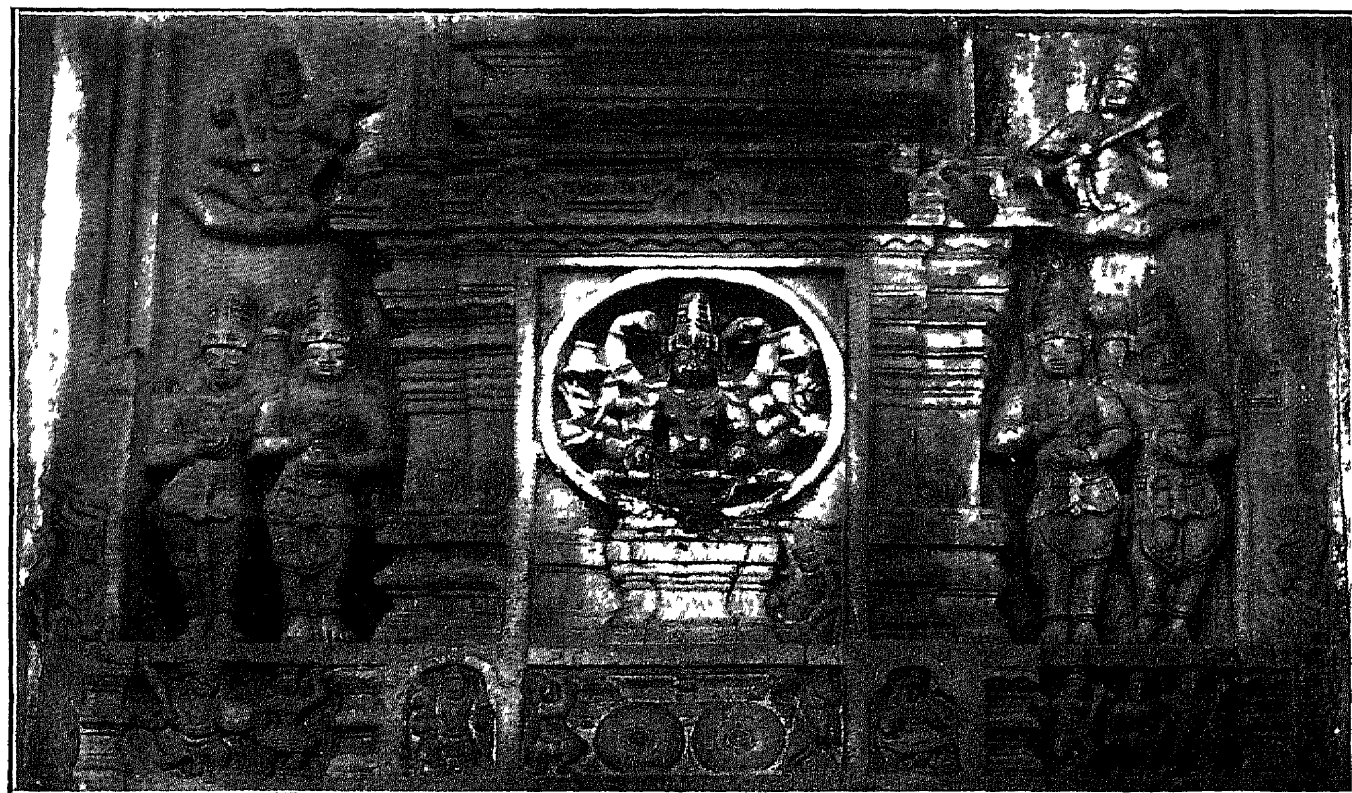
Chālukyan.—The apsidal ends, the indented corners, the absence of mukha-mantapa, the plinth or platform for pradakṣhinā, the friezes of horses, elephants, lions, etc., carved on the basement, the pilasters, niches and large images of the upper wall, the double roof, the stone tower of the stepped pyramid type with its frontal projection and the general impression of the whole structure are Chālukyan features.

**Chalukyan, Dravidian
and Indo-Aryan elements
in the Vidyasankara
temple**

Dravidian—The inner pradakṣhinā around the garbhagriha, the designs of the balustrades supporting the steps, the rope-shaped cornice, the three storeys of the main tower, the metallic finials on the top, the drapery of the dvārapālas and other



1 GODDESS SAVITRI (p 30)



2 CHANDRAMANDALA (p 31)

images, the breast bands of the female images, the great pillais of the navaranga with their heavy brackets of elephants trodden upon by rearing and hidden lions, the use of granite instead of soapstone and the general absence of round pillais, pilasters, etc., are Dravidian features.

Indo-Āryan—The tower with its curvilinear suggestion and the doorway reached by high flights of steps and the low pyramidal top of the navaranga are suggestive of Indo-Āryan features.

There is an intentional mixture of styles. But the external aspect of the building is more Chālukyan and the internal aspect more Dravidian.

JANĀRDANA TEMPLE

The small temple of Janārdana directly to the north of the Vidyāsankara temple appears to have been constructed in the reign of Bukka or Harihara before 1386 A.D. It has a garbhagriha, a sukhanāsi, a small navaranga and porch flanked by a Gaiuda shrine on the north and Hanumān shrine on the south. The pillais have sixteen-fluted shafts connecting two cubical mouldings with wheel-shaped top moulding. The roof is peculiar in that its side ankanas are sloping out as in the Pārśvanātha basti at Halebīd. There is nothing architecturally remarkable about the temple. The frontal porch is of three ankanas.

Behind the Vidyāsankara temple are seven other smaller temples in which are enshrined lingas in commemoration of the earlier gurus of the Śringeri matt. They are not architecturally important and their pillars are imitations of those of the Janārdana temple. They are mostly of the 16th and 17th centuries. Their towers are often of the stepped pyramid kind with projections over the sukhanāsi.

Other temples.

ŚĀRADĀ TEMPLE.

The chief deity worshipped in Śringeri is Śāradā, the goddess of learning. There was a small temple for her to the north of the Vidyāsankara temple. This was replaced in recent years by a large stone structure which was commenced in 1906 and completed in 1915. Since the Mysore Palace was being finished, its sculptors and architects were brought over to Śringeri to work at this building. Many of them were Tanjore men trained in the Madras School of Arts and a few were from Bombay and Rajaputana.

The plan is an adaptation of a Dravidian temple, the main changes being the covering of the prākāra courtyard and an open rangamantapa. The temple now has a small shrine of polished black basalt or *Turuvekere kallu* similar to the material

of the pillars of Hyder Ali's tomb at Seringapatam. The rest of the structure is of fine grained granite (obtained from a quarry a few miles away from Śringerī). There is a narrow open *piadakshinā* around the main shrine which is extended eastward to form the *rangamantapa* (Pl XVII, 3). Outside this mantapa is the *prākāra* courtyard surrounded by a pillared verandah which develops in the east to a *mukhamantapa* with a *pātālānkana* near the doorway. The width of the central aisle is about 20 feet and is very impressive. To the east of the main doorway is a small porch.

This porch is a Dravidian structure and the *mukhamantapa* is also similar in character. It consists of composite Dravidian pillars with three sets of brackets, the lowest being floral of the Greek pattern, the second a lion bracket, and the third one a *makara* with pendent mango buds. Some of these have pecking parrots in an upside down posture. The pillars are interestingly designed, the brackets being generally in imitation of those of the *navaranga* of the *Vidyāśankara* temple.

The pillars of the *prākāra* verandahs are Dravidian and less ornate.

But all the skill of the modern sculptor has been lavished upon eight of the ten pillars of the *rangamantapa*, the easternmost pair of these having relievo sculptures, nearly six feet high, of *Pārvatī* (south—*abhaya*, deer, *damaruga* with cobra and *dāna*) and a goddess (*abhaya*, mounted *rosary*, *padma* and *dāna* on the north). The westernmost pillars have female *dvārapālikās*. On the pair next to them on the east are rearing lion brackets. But of the second pair from the east, expected to be the finest, the north pillar has a figure of *Mahishāsuramardīnī* with the head of a buffalo on the pedestal and the figure of a lion behind the standing goddess. The goddess herself has eight hands (*abhaya*, dagger, arrow, *chakra*, *śankha*, bow, buckler and *latihasta*). The details are carefully carved but the image is sadly lacking in proportion, the body being too broad, the head too large and the legs too short for the size. The grandest sculpture is that of *Rājārajēśvarī* on the corresponding pillar to the south. She is seated in *sukhāsana*, wears a crescent-bearing crown and several garments some of which have rose flowers. Her four hands have spear (?), combined goad and mace, sugarcane stalk and a modern adaptation of the *pāśa*. Over her head is a *Gandharva* lady whose face, limbs and wings, bare breasts, loose nipples and the laurel leaves and flowers held in her hand declare her to be a European intruder in what is expected to be an atmosphere of Indian spiritualism. The goddess below her right elbow has an imitation of a gorgon's head.

The main shrine is comparatively less ornamental. Its wall has octagonal pilasters with occasional round pilasters and mango drop brackets. The surface is well polished and on the basement cornices are uncarved outlines of imitation *kūṭimukhas*.

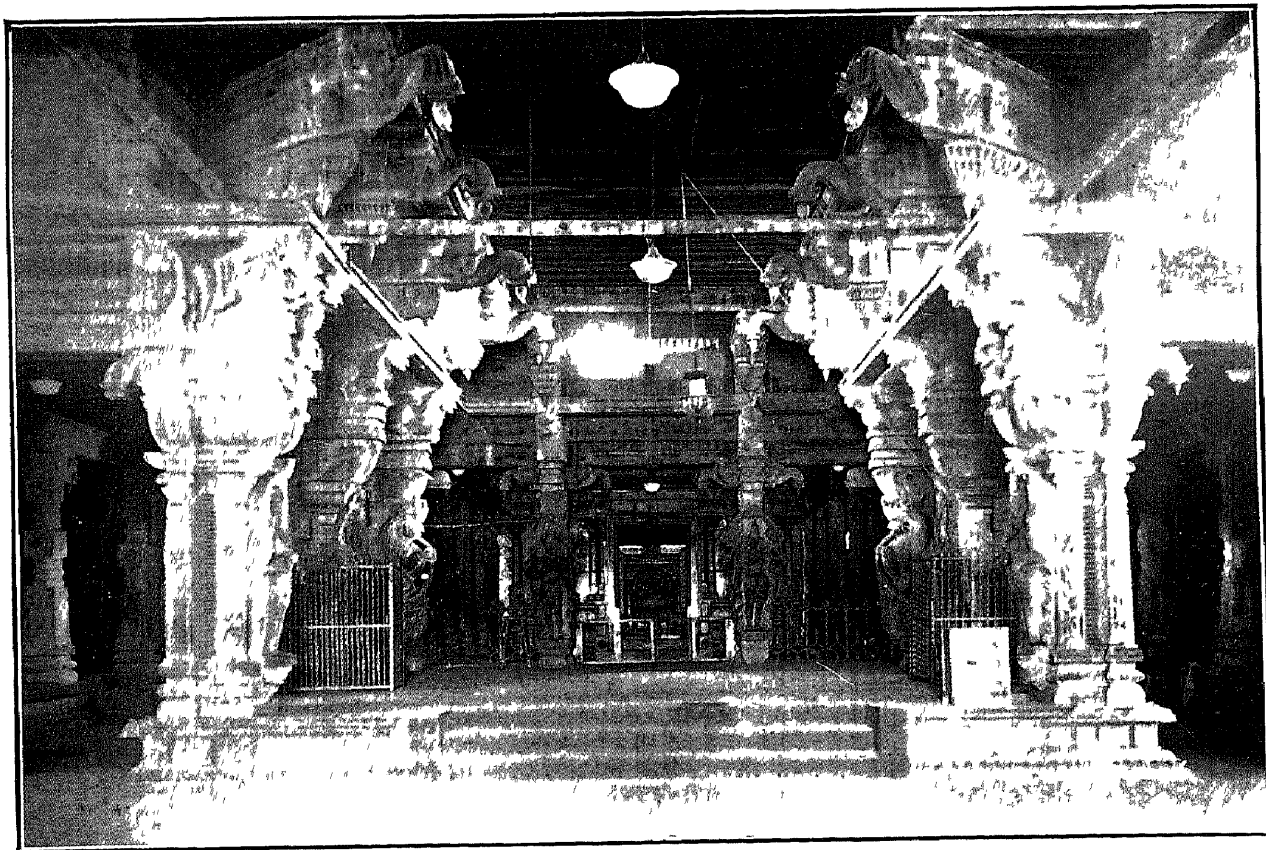
For a description of the main image see Mysore Archaeological Report for 1916, page 15.



1 VIDYASANKARA TEMPLE, SRINGERI—MRITYU
(p 29)



2 FORT, MANJARABAD—GATE (p 16)



3 SARADA TEMPLE, SRINGERI—INTERIOR VIEW (p 36)

On the whole this temple is a curious mixture of European elements with what are expected to be Dravidian architecture and sculpture. For the lay public it has a great impressiveness. But the artist and especially a student of sculpture cannot help feeling disappointed. Few of the imitations of ancient sculptures here have risen to the standard of the grace and the loveliness of a single Hoysala image. The Indian form is there often, but the spirit of the Indian art is conspicuously absent.

AGUMBE.

GŌPĀLAKRISHNA TEMPLE

The temple of Gōpālakrishna which has two modern courtyards, is one of granite with a garbhagriha, a pradakshinā, and a navaranga of four pillars. The porch is a recent addition of inferior quality. Excluding the porch, the general plan of the building is a perfect oblong, the length being twice the breadth. A sloping set of slabs forms the eaves, while the tower is of the stepped pyramid kind. A flight of four steps flanked by lion heads leads up to the main door which is guarded by two Vaiṣṇava dvārapālas with cobras entwining the maces and wearing tiaras of the stepped kind. A Gajalakshmī is found on the panel above the lintel and further, on the beam, is a monkey in an obscene attitude.

The navaranga has a large central square. The pillars are square in shape with sixteen-fluted shafts and cubical mouldings wearing human, bird and other ornamental designs with a wheel-shaped moulding near the top. The central ceiling is flat and has a fine relieve padma. There is nothing remarkable in the pradakshinā which is about two feet wide only.

The chief object of interest in the temple is the fine image of Vēnugōpāla of dark stone carved in imitation of Hoysala sculpture (Pl. XII, 3). The god is four-handed holding chakra and śankha in the back hands and playing on a flute with the front hands. He wears a variety of garlands and other ornaments, a stepped tiara, waist bands with hangings, anklets, wristlets, etc. Behind him a seven-hooded cobra raises its hoods, each head bearing a vīrarēkhā and a crest jewel, and above it there is a lion head under a conventionalised but finely designed tamāla tree. The god wears shorts and a cloth girdle also. On both sides of him and intently listening, stand groups of animals among which may be distinguished cows, deer, buffaloes, stags, lions, tigers, elephants, cobras and cowherds. To his right and left stand his two-handed consorts, wearing breast bands, kirītas, etc. Two pilasters of the indented square kind support the tōrana arch whose creeper scroll has in the convolutions the ten avatāras, viz., anthropoid Matsya, anthropoid Kūrma, animal Varāha, seated Narasimha, seated Vāmana, seated Paraśurāma, seated Śrī Rāma, seated Halāyudha, baby Krishna on all fours, and seated Kalki with the head

of a horse. On the outer edges of the arch are two pecking birds with straight beaks and longish tails—not parrots. The whole is of a single piece of stone about $5\frac{1}{2}$ feet high and is placed upon a granite Garuda pedestal. The face has a pointed nose and an archaic smile, conventionalised eyebrows, large prominent eyes and *vīra-rēkhā*. Though the face does not have the characteristic beauty of Hoysala images, the piece is worked up in every detail including the finger nails and is a very faithful imitation of Hoysala work. It may perhaps be safely attributed to the earlier part of the Vijayanagar period when Hoysala art was yet living, though in a declining condition. The figure is well proportioned and is a remarkable piece when we consider that it was produced in the Vijayanagar period.

MELIGE

ANANTANĀTHA BASTI ¹

Mēlige is now an insignificant village six miles to the south-east of Tīrthahalli. It has a temple of Venkatarāmanana and a Jain Basti dedicated to Anantanāthasvāmi. According to the inscription in its mukhamantapa, the latter was rebuilt in stone about 1608 A.D., so that we are definite about the date of its architectural features. This fact would help us to date the style generally prevalent in the Malnād and assign it to the Keladi period.

The basti is entered by the side of a *mānastambha* through an upparige or *dvāramantapa* and the main structure consists of a straight-sided oblong structure with a wide garbhagriha, a wide sukhānāsī, a navaranga of nine squares, and an open mukhamantapa, also of nine squares. To this has been added a porch of four pillars, which is reached by a flight of steps flanked by spiral design.

General description

Pillars

The pillars of the temple are generally square bottomed and tapering with sixteen flutings, those of the porch having straight-sided shafts and the others with the pot and other mouldings. All of them have the wheel moulding and the front pillars of the mukhamantapa have brackets of rearing lions treading on elephants. The mukhamantapa pillars have varied relievo carvings like trunked horse-headed swans, seated deities, etc.

The ceilings are shallow domes of the lotus design. The bud of the mukhamantapa ceiling has transversely carved lines meeting at the point. A doorway defended by two *dvārapālas* and having a Jaina figure on the lintel leads into a comparatively plain navaranga.

The sukhānāsī and garbhagriha are almost bare and on a vacant pedestal in the latter once sat the image of Anantanātha, which has now disappeared.

¹ Briefly described in M. A. R. 1929, p. 5

Among the ornamental designs used in the temple, particularly for rosettes, are varied śrī-chakra designs and wheel-form lotuses.

The eaves are formed of very large flat slabs placed slopingly, the joints being guarded by tile-shaped protectors of stone.

The tower is a stepped pyramid of dentil cornices with the usual tall neck and small head of stone on which is a stone kalasa.

The dvāramantapa has a verandah inside and a porch outside. But this mahādvāra which is a comparatively small one has a pointed mihrab-like arch showing Moslem influence. In the cubical base of either of the pillars of the front porch leading to the mahādvāra are carved *nāgabandhas* as at Chunchankatte. The parapet walls above the mahādvāra have corner minarets and trefoil battlements as in Moslem mosques.

At the south-west end of the courtyard behind the temple stands a small mantapa housing a two-handed god (abhaya and gadā). A similar pavilion on the north-west has a finely worked four-handed image of India standing on an elephant joining his front hands and holding up in his back hands a large padma.

The finest architectural piece in the temple is the mānastambha in front. It stands on a platform formed of four different tiers, which together rise to a height of about nine feet, and it has a square base developing into an octagon, all the faces of which are carved over with relievo figures and designs. From the octagon rises a long sixteen-sided shaft bearing a pot-shaped moulding covered by finely ornamented wheel-bearing lion brackets which are upholding a padma whose fringes have knot drops. On the padma is a platform above which there is a miniature shrine with pointed arch doorways, step pyramid tower and a square stone śikhara. At each corner of the platform is a miniature niche with a similar doorway, tower, head and finial. This little shrine is magnificently worked and beautifully poised on the top of the pillar which itself rises grandly out of its majestic platform. Under each of the four arches of the tower stands a naked Jaina image. This pillar is perhaps the best old pillar in the Mysore State, surpassing in design even the famous pillar standing on the Chandragiri hill of Śravanabelagola. This pillar has been copied with modifications in the memorial pillar set up recently at Krishnarājanagar or New Yedatore.

The building needs to be kept clean and the compound cleared of creepers. A small allowance of Rs 2 may be given to some person definitely entrusted with this task, or a Jain deity may be installed and a family entrusted with the maintenance of the temple. A better view of the mānastambha can be obtained if the compound is extended by 20 yards more or lowered by about three feet.

VENKATARAMANA TEMPLE

The Venkataramana temple in the heart of the village of Mēlige is a structure of the 17th century and of granite having a garbhagriha, a navaranga and a front porch with pillars as in the Basti. The tower is a stepped pyramid as in the other temple. The image of Venkatēśa is of black stone as at Āgumbe, and the same style is continued here.

CHAUKI-HONDA

The Chauki-honda pond, also called Dēvagangā, is very well supplied with water by five wells, of which three are visible and two buried. Near the pond was secured a small Jaina image of pot-stone, which, presumably, belongs to the Basti of the village.

HUMCHA

THE BASTIS

In the compound of the Pārśvanātha Basti is also the Padmāvatī Basti. Both of these appear to have been rebuilt of granite in the Keladi style, a few materials of older Hoysala and Chālukyan temples, particularly pillars and a fine tōrana doorway being used. The four-pillared pavilion in front of the Pārśvanātha Basti is the oldest structure in the place. In front of it is the tōrana with a fine lintel.

Parsvanatha and Padmavati Bastis

In the compound are numerous images of which three—a pair of dvārapālas and a lion—date from the 11th century or even earlier.

The Pañchakūta Basti is an important Jain temple constructed in the Chālukyan style in the 10th or 11th century A.D. Of this old Basti now remain the fine Mānastambha, the tōrana doorway, the colossal dvārapālas and a few of the sacred images. To the Hoysala period appear to belong the porch-mantapa, a large number of the mukhamantapa pillars and some of the images, particularly the Yakshīs, Padmāvatī and Kūshmāndinī. The rest of the temple appears to have been rebuilt of granite about 25 years ago. This new work is plain. But the older pieces are very artistic.

Panchakuta Basti

The pillar, the porch-mantapa, the Chālukyan tōrana and the images inside deserve protection and conservation.

NAGAR

DĒVAGANGĀ PONDS.

Nagar or Bednore was the last capital of the Keladi dynasty and was a very prosperous place in the 18th century until it was captured by Hyder in 1763 A.D. The chiefs appear to have lived in considerable comfort and luxury and one of their achievements in this direction was the selection of a little natural stream flowing down from the horse-shoe-shaped valley about a mile to the north of Bednore and a construction of a number of tanks and wells in a large courtyard of about 285' × 98' to which flights of steps lead down from the east and from the west. At the north end of the court is the largest of the tanks (Pl XIV, 2) which is about 83' × 58'. It is only about 5' deep, the water being about 10' only, the sides being stone built and the bottom paved with stones. From the north end a narrow bridge leads to a low platform which offers a fine seat during the cool hours and perhaps a jumping platform when the sun is warm. The tank has plenty of fish of various kinds. A stone drain leads the water southward to a second tank which has a square bottom. This and the other tanks of the place are all small ones. Between the first and the second tanks are stone pillars which were perhaps meant to receive covering of cloth or of green leaves. Including the largest there are seven of these tanks, two of which have peculiarly shaped bottoms, one having the padma shape and the other a star shape. At the south end is a bathing place paved with stones.

The western flight of steps leads up from the courtyard to a small linga shrine round which there is an oblong basement of what must have been a building with an open inner yard. Probably here were the living rooms or the kitchen, etc.

The Dēvagangā ponds are situated in a charming locality and were once the sporting ground of royal families. They are now preserved by the Mysore Government as Protected Monuments.

Near the south-west corner there is a small square depression in the masonry from which a concealed drain leads the water out of the

Conservation

courtyard. The inlet and outlet are both to be repaired.

The Mysore Palace are paying the caretaker Rs 7 a month through the Revenue authorities. He is keeping the place neat and clean with a small flower garden. The whole area may be cement-pointed. The water should be drained off and the place cleaned. Worship may be arranged at the temple. The fountain should be examined by the P.W.D.

FORT

(Pl XVIII, 1)

The Fort of Śivappanāyaka is entered by a gateway (Pl XVIII, 2) supported by two round bastions and having a sally port on the left side. By the side of the

sally port is the design of a Dravidian tower with seven kalāṣas. Opposite to the tower is a niche

On the inside, one of the pillars of the high jagalis on either side contains, in high relief, the figure of Hanumān sitting on his tail with his right fore-finger lifted up as if in warning

The courtyard inside shows signs of a former guard room with another short wall inside. The path passes through another wall just on the east taking a 'Z' shape

The outer wall is well supplied with a high parapet of laterite blocks having musket holes and cannon mouths at the corners.

A little further up is a very large well divided into compartments provided with flights of laterite steps. There appears to have been formerly a water lift perhaps for storing water further up and supplying it through a drain. The arrangement resembles that in the old fort at Ikkēri.

The third inner wall is now entered by a breach. At some distance is lying a mutilated stone elephant, well caparisoned.

Inside the third wall is a large open court, facing which is a terrace overlooking the west. Here appears to have stood the fort palace or citadel of Śivappanāyaka with an octagonal well (3 feet in width) a little distance from it. There are two stone tablets set up here. The smaller one has the words

“ This tablet
Marks the site
of the Palace
of
Sivappa Naik
Chief of Bednur
1648-1660 ”

The larger one which evidently has been set up recently bears the words

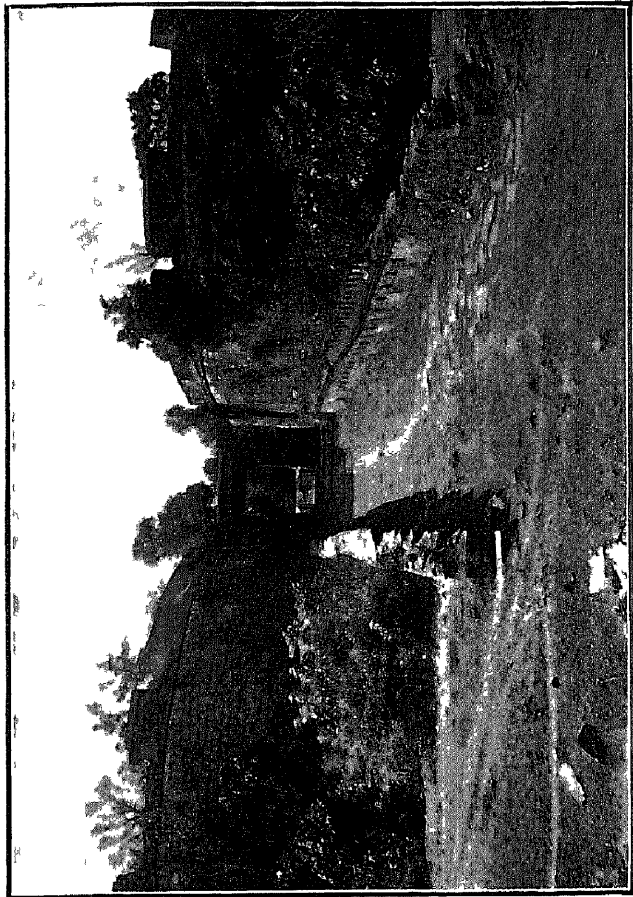
“ This is the site of Durbar Hall
of Sivappa and his successors 1649-1763 ”

This tablet is in the wrong position. It ought to be removed and set up on the Palace site to the north of the fort.

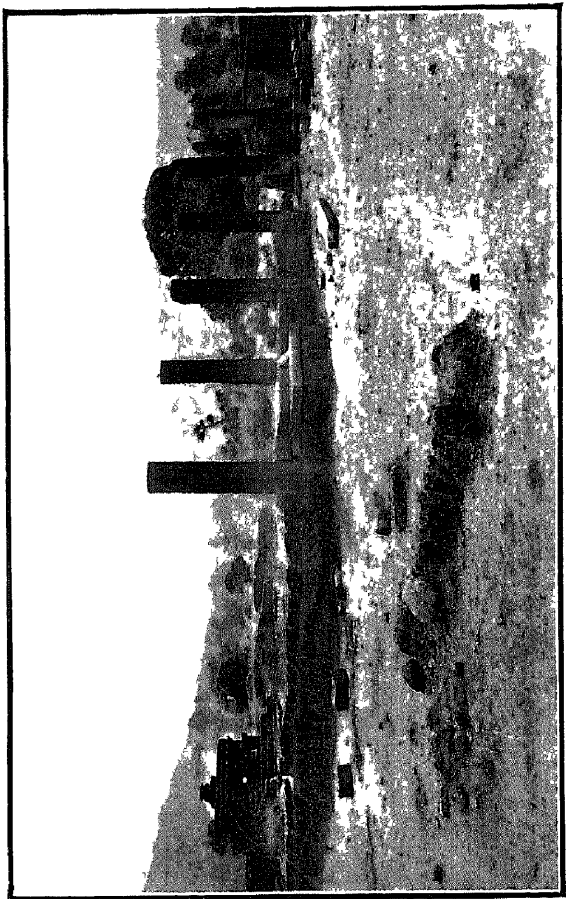
Between the first wall and the second on the south-west side is a powder magazine, with the roof and walls ruined. Some distance from it is another round bastion in the first wall.

Following up the line of this wall we ascend a flight of steps and reach another bastion to the north of which is the batēri which served the purpose also of an observatory. A broken cannon is lying on the top of the batēri.

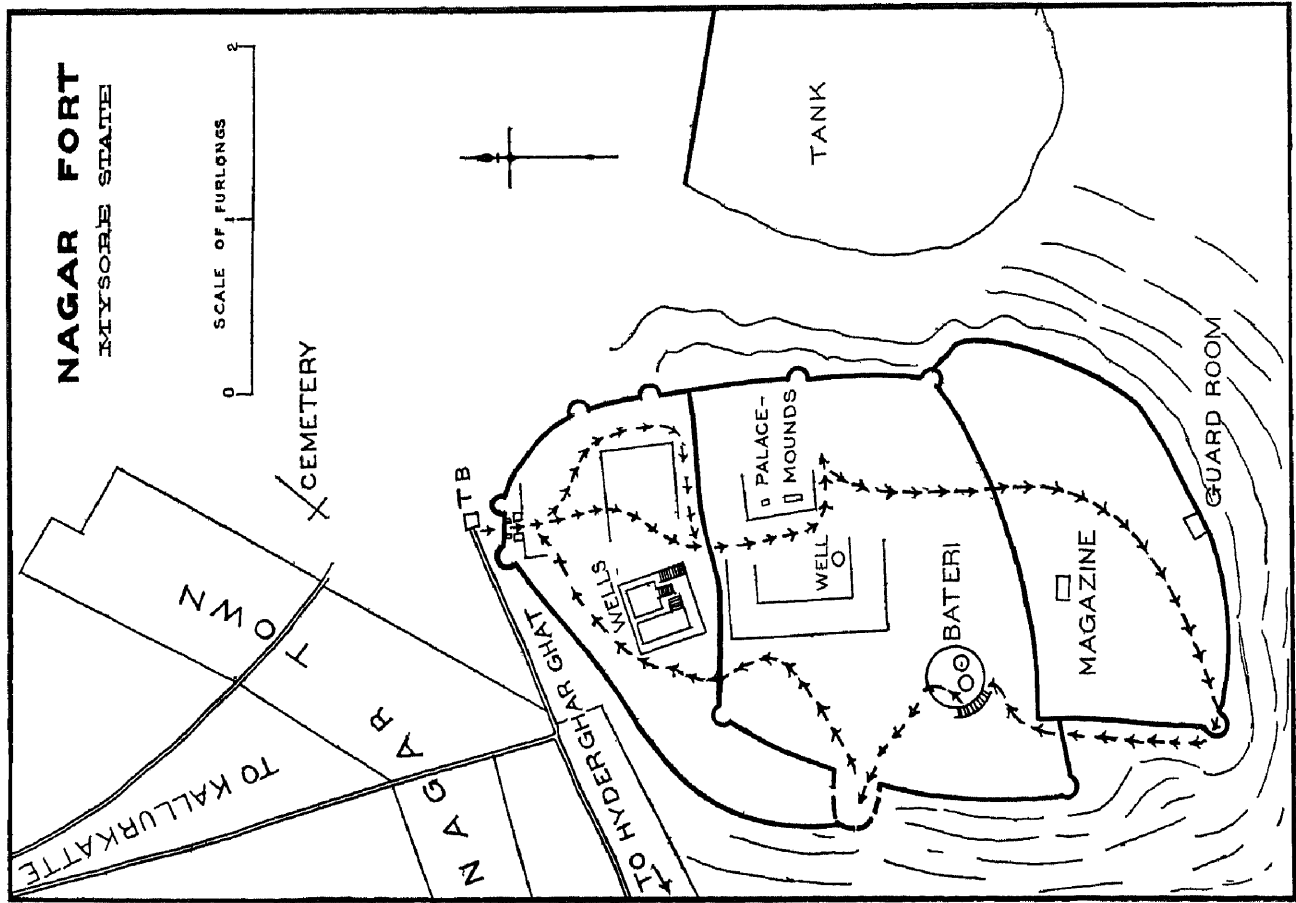
On the north-west are two more bastions provided with bay windows on all the sides, some of them having pillars with lion brackets. The middle bay window of



2 FORT, NAGAR—GATEWAY (p 41)



3 PALACE OF SIVAPPA NAUK, NAGAR (p 43)



1 (p 41)

the first bastion on this side is directly opposite the Nīlakanthēśvara temple so that it was possible for the inmates of the palace to obtain a good view of the procession of the image

Further up on the extreme north-west of the fort wall is carved the relief figure of Hanumān with lifted tail

On the whole there are about nine bastions, and a moat runs all round

THE TEMPLES.

There are about four temples in Nagar which are all of the Nāyak period and subsequent times. The Nīlakanthēśvara temple is typical **Nilakanthesvara Temple.** of Malnād architecture in that it has two high jagalis in front and has a garbhagriha, a wide sukhanāsi and a wide navaranga. The garbhagriha only is of stone and the tower is quite like a Moslem dome, the only difference being that in the place of the minarets at the four corners are kalaśas. The ceiling of the garbhagriha is square with a padma medallion

There is a black stone (*Turuvekere-kallu*) bull in the navaranga, well-carved, though out of proportions

The goddess' shrine has an image of Pārvatī rudely executed and reminds us of the Apīta-Kuchāmbā and Girijāmbā images at Nandi

The Āñjanēya temple is now almost gone excepting for the existence of the high platform and the two stone elephants which flank **Anjaneya Temple.** either side of the flight of steps. These latter are of good workmanship

The Gudde-Venkataramana temple is typically a structure of the Keladi type and consists of a garbhagriha and mukhamantapa only. **Gudde-Venkataramana Temple** The outer walls and basement cornices have, here and there, figure sculptures, while the garbhagriha outer wall has a horizontal band as at Dēvavrinda and elsewhere. The garbhagriha doorway, however, is old and of the Hoysala type. Very likely, it has been brought from elsewhere. There are two big metallic bells, one of which is from Amsterdam (1713 A D) and originally belonged to a Roman Catholic Church of the place

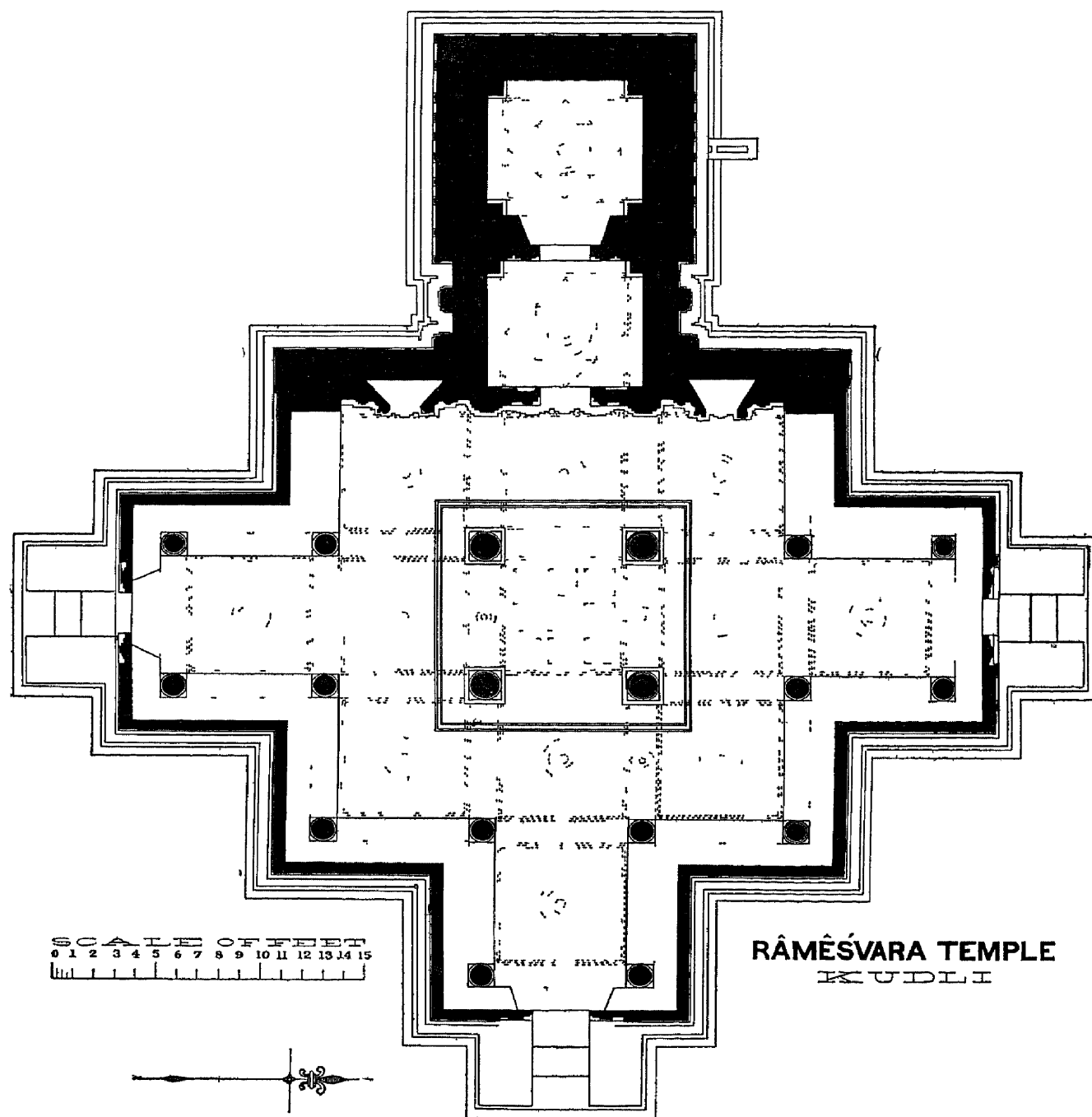
A look at these temples shows that the Keladi style of architecture was greatly influenced by Moslem designs

PALACE OF ŚIVAPPANĀYAKA.

(Pl XVIII, 3)

Directly to the north of the fort, facing south-west is a large compound in which stand the ruins of the Palace of Śivappanāyaka and his successors.

It appears to have been in a good enough condition at the commencement of the 19th century when the English garrison stationed in the place commenced to use its central hall as a Catholic Church, arranging in the form of an altar some of the slabs and pillar bases collected from the neighbourhood. The church was in use for a few years until the garrison was removed. Some of the soldiers and others who died during this period were buried at the back of the compound where the kitchen, etc., probably stood. In course of time the church also fell into disuse and became ruined completely. For the spiritual needs of about ten Catholic families of the place and of a total of about thirty Catholic families in the whole neighbourhood, a thatched hut was put up in the south-west corner. In 1924 the question of conserving Śivappanāyaka's Palace site was moved by the Revenue authorities and in 1926 the Director of Archæology inspected the place and made a report proposing that the thatched hut serving as a church should be removed from the compound, etc. This was supported by subsequent officers but opposed by the Lord Bishop of Mysore who declined to remove the thatched church. Thereupon, in 1928, the Director of Archæology proposed that the portion forming the thatched church should be walled off, that a separate access from the north be given to the cemetery, that further burials therein should be stopped, that the rest of the ruins should be taken over by Government, that a tablet be put up and that the question of a future excavation of the place be considered. Government Orders on the subject were issued in 1934 by which time the church authorities replaced the thatched hut with a masonry building covered by Mangalore tiles and removed most of the walls and a large number of pillars, paving slabs, etc., in an attempt to destroy the evidence of the existence of the old Palace and to collect materials for constructing a large church exactly on the site of Śivappanāyaka's Durbar hall. Further in putting up the new tablet which cost Government Rs 150, the overseer appears to have been frightened by the church authorities and to have put it up as a duplicate tablet on the palace site on the hill fort instead of in the larger palace site where it was intended to be put up. The Catholic authorities have attempted to create a *fait accompli* and to remove all traces of the famous palace, and they have excavated the ground in numerous places ostensibly for collecting building materials, but really thereby to destroy what remained of the ruins. Since at present there is no church except in the south-west corner, the Church authorities should be definitely prevented from all interference with the ruins. The portion containing the gabled church should be walled off with a separate entrance from the road. The portion where the cemeteries exist may be given a separate entrance from the east. The church authorities have disregarded the Government Order about the stoppage of burials in the place, the last burial being in December 1935. The tablet should be removed from the hill and set up in the raised floor of the central hall of the palace ruins. The church authorities may be forbidden from using the materials belonging



(P 45)

to the palace, old or newly excavated. The question of excavating the area may be considered. Since Bednore was the richest city of the Deccan in its time, it is a place likely to yield treasure trove even. Immediate action is necessary since the church authorities are slyly active.

KUDLI.

Nine miles to the north-east of Shimoga, at the confluence of the rivers Tungā and Bhadrā on the narrow tongue of land and its north end, is the village of Kūdli. At the north end of this village stand two old temples of the Hoysala period, the Rāmēśvara and the Narasimha.

RĀMĒŚVARA TEMPLE

The Rāmēśvara temple has been disturbed by repairers. It has a gaubha-griha, a sukhanāsi, a navaranga of nine ankanas with extension ankanas on the east, north and south, and three doorways (Pl XIX). There is no other porch or mantapa. The outside of the temple is rather plain, neither the basement cornices, nor the pilasters outside the walls having any sculptures (Pl XX, 3). The stone tower has a round stone finial and a frontal projection with a well preserved Sala group.

There is no platform or plinth below the basement. By the side of each navaranga doorway formerly appears to have stood supporting elephants of which only the eastern door has its pair.

Inside the navaranga, which is closed, a stone bench runs on all sides. Of the 18 pillars, 16 are of the round lathe-turned type, while two only are cylindrical and sixteen-fluted. The ceilings are also plain and each square has a padma rosette, while the central ceiling which is flat has in its nine panels Gajāsūramardana surrounded by the Dikpālakas. At the back of the navaranga are two niches for Ganeśa and Mahīśāsūramardīnī with two other finely designed niches now covered with a thick coat of chunām. In the navaranga are also kept a Basava and a Vīrabhadra and Bhairava which are not remarkable. The perforated screen jambs of some other temple are also used in front of the image of Mahīśāsūramardīnī.

The sukhanāsi doorway is supported by perforated screens and a Gajalakshmi lintel. Another doorway with also Gajalakshmi on the lintel has on a pītha a small linga known as the Rāmēśvara-linga.

The roof of the temple is cracked and the slabs of the walls have crevices. The roof needs to be remade and the walls and floor cement-pointed. A door may be provided for the north doorway and the payless priest may be given back his salary and emoluments.

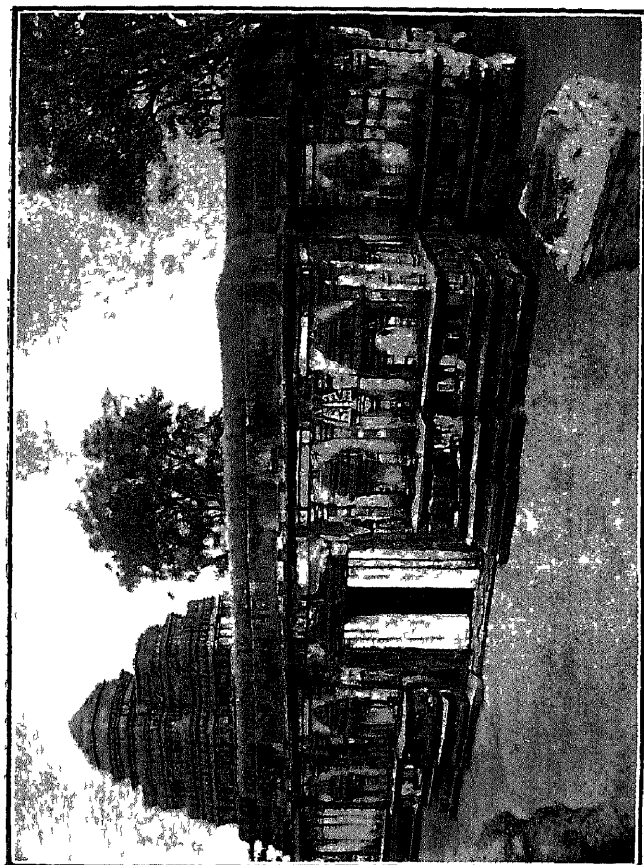
NARASIMHA TEMPLE

The Narasimha temple (Pl. XX, 2) which is only about 20 feet away to the south-west is also about the same dimensions and plan with no doorway to the north. Its walls and pillars are more ornate, the former having turrets and *tōranas* and the latter beaded pendants. But since in the late Vijayanagar period the structure appears to have been carelessly rebuilt, the stones are in a few places irregular. The ceilings are plain except the central one which bears a fine large *padma*. The perforated screen doorways of the *navaranga* and the *garbhagriha* have nothing remarkable about them. Only the image is noteworthy (Pl. XX, 1). It is a wax-covered stone image (about 3' in height) of Chintāmanī-Narasimha, the god sitting in *vīrasana* and holding in his right hand a small bowl. He has two hands thus disposed: the right one holding *chintāmanī* and the left one placed on thigh. The image is a rare icon and appears to date from a period much earlier than the Hoysalas. On the god's head is the mark of Prahlāda's hand. The *utsavamūrti* is Venkatēśa (*abhaya*, *chakra*, *śankha*, *katihasta*).

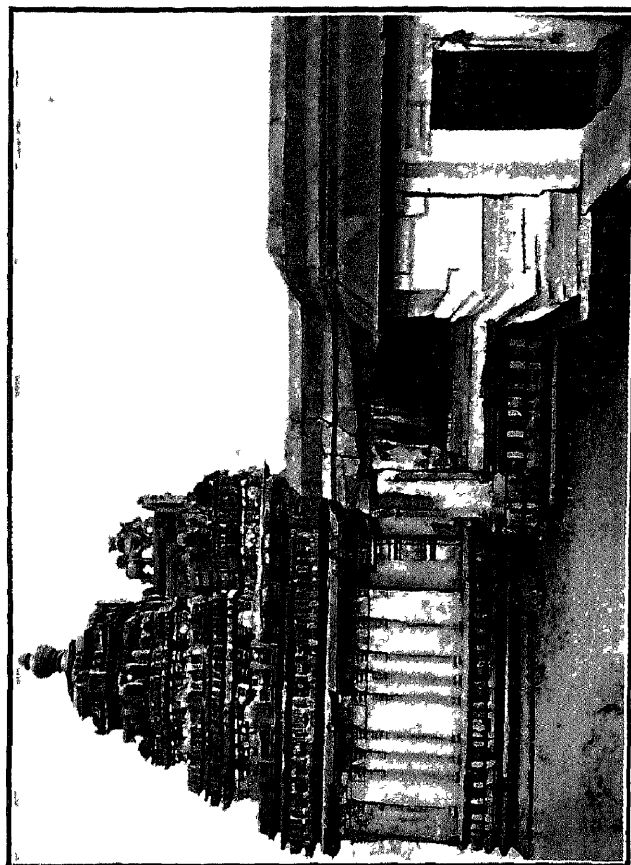


1 NARASIMHA TEMPLE, KUDLI—CHINTAMANI NARASIMHA (p 46)

Mysore Archaeological Survey]



2 NARASIMHA TEMPLE, KUDLI—SOUTH-EAST VIEW (p 46).



3 RAMESVARA TEMPLE, KUDLI—SOUTH VIEW (p 45)

PART III—NUMISMATICS

PUNCH MARKED COINS.

(Pl. XXI.)

In the collection of the Mysore Government, there are 14 coins of the punch marked class to which are added five coins presented recently to the Archæological Department by Messrs Rao's Cincars' Trading Company of Madras

Among the former many are either rectangular or almost square, only three being of round shape. They are all of silver and though, according to Smith¹ and other numismatists, the full normal weight of the punch marked coins has been said to be about 58 grains or 32 *ratis*, the lowest weight among these specimens of what we may suggest as one Purana is about 43 grains, while the greatest weight is about 52 grains. There is only one specimen weighing about 28·4 grains which is tentatively taken to be a half-purana. Similarly only one specimen weighing about 12 grains is taken to be a quarter-purana. But one thing may be noticed regarding the weight of these coins, *ie*, they are not uniform—which may be due to the fact that some of them are very much worn out or that no hard and fast rule was followed in this respect. Or it may even be that the metal itself contains in each case different proportions of silver.

Three out of these fourteen coins have blank reverse, five have only one mark each on the reverse and the others, two or more. Coin No 4 has as many as seven marks on the reverse. All the coins have on the obverse several marks ranging from 4 to 7. The same mark appears twice or thrice in two or three cases. The Sun, Chaitya, Bull and Troy marks are very common, particularly the Sun mark appears on every coin invariably. Among the animals figured on the coins, the Bull is very common. Other animals are the Elephant unmistakably and the Lion and Horse somewhat doubtfully. The fish, whale and centipede are also doubtful but the Cobra with the raised hood cannot be mistaken. The peacock mark is very significant and another mark identified as centaur on coin No. 4 is, however, doubtful. Floral and geometric designs are usual on the punch marked coins, as are the Caduceus and the Taurine symbols. The Hill, River and Fortress marks perhaps refer to localities in which the coins were issued.

On coin No 13 the legend read, with hesitation, as *Sa ga pu* is, however, very important. It is in Brāhmī characters and suggests a very ancient date for these coins. Some of the coins bear peacock marks, can these be the issues of the Mauryas? The blank reverse of some of the coins indicates earlier date typologically, but it is possible that the round coins are later in date than the rectangular or square ones.

1 Catalogue of the Coins in the Indian Museum, Vol. I, p 134

But the five coins recently acquired for the department bear punch marks with either dotted borders or dots sparsely distributed around the symbols. They are all thin and broad, two of them being oval and round and two square. Their thinness makes them easily distinguishable as belonging to a series different from the usual punch marked coins. Three of them have blank reverse while the reverse of each of the remaining two bears four marks, the maximum number of symbols appearing on the obverse of the whole set being also four. The type to which these finds belong has been described by Mr T. G. Aravamuthan of the Madras Government Museum¹. Though, at this stage, it would be futile to date these issues, it is suggested, and said to have been agreed to by some of the numismatists, that they are possibly pre-Mauryan². But the thinness of the coins, the degenerate art of the symbols, etc., and some of the highly conventionalised marks appearing on them create a suspicion that they may not be so old as they are thought to be. They have some points in common with the punch marked issues of the Chālukyas and may possibly be intermediate in time between the old puranas and the Chālukyan punch marked coins.

All the nineteen specimens now in the possession of the Archaeological Department are described below —

- 1 Ag Shape Nearly oblong and thick, size $1.58 \times 1.27 \times .227$ cms.
Wt 47.8 grains³

Obverse —(a) Troy mark. Sphere supporting three arrows crossing behind it, or three Taurine symbols

(b) Chaitya or Hill mark with a peacock on top.

(c) Sun mark

(d) Another Chaitya mark, but hill only partially visible, top not clear.

(e) Peculiar mark — Crozier (?)

Reverse — Not clear. There appears to be a small flower of six petals superimposed on some other mark.

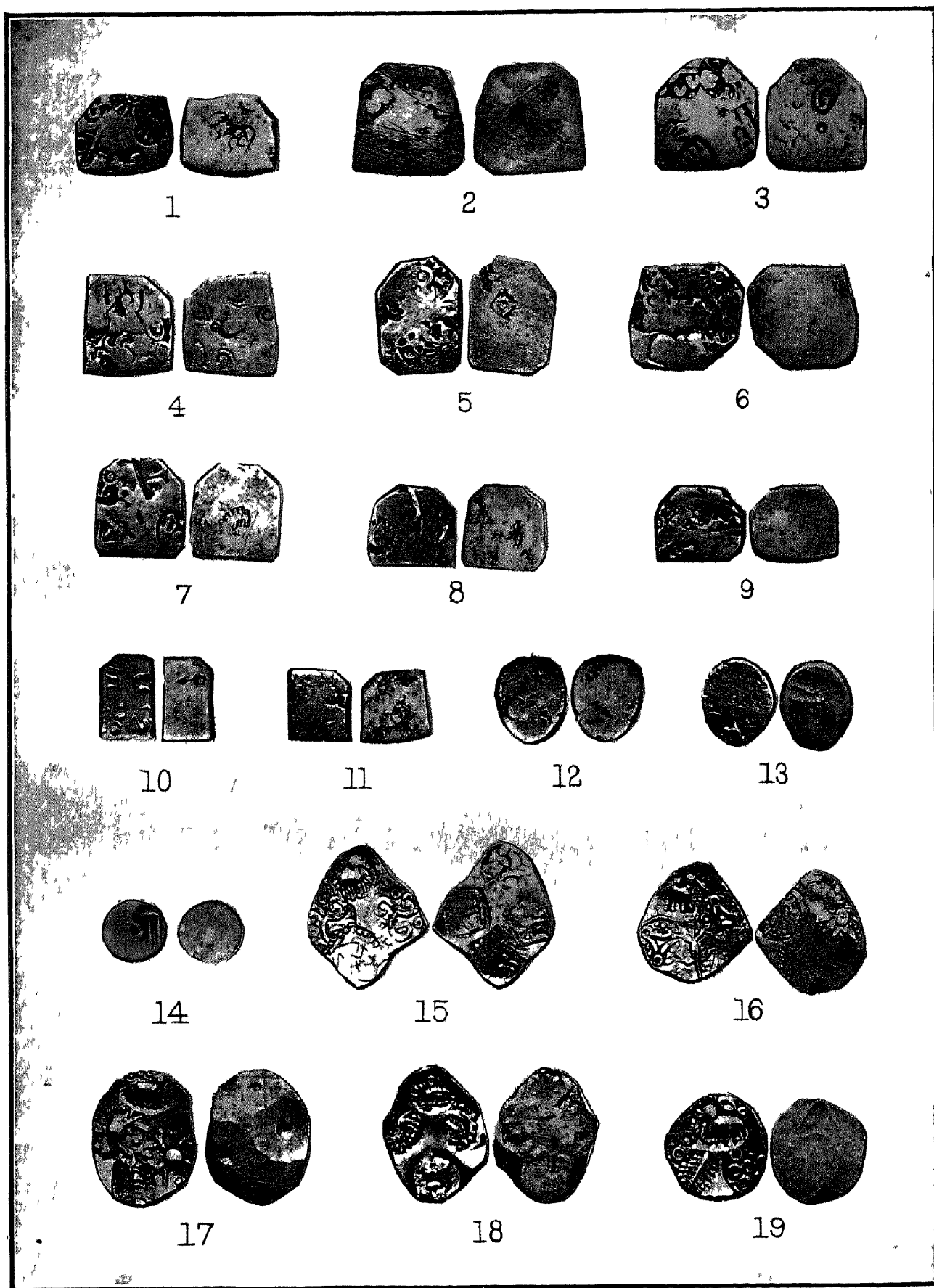
The existence of two 'Hill' marks is noteworthy. If, as Walsh says, the hill with peacock is the symbol of a particular place, why should there be another 'hill' mark without a peacock? Mark (e) on the obverse, if it is a sceptre, may establish the view that punch marked coins were issued by states and not by local bodies.

2. Bad Ag (?) Shape Trapezium, meant to be square, size $1.8 \times 1.77 \times .11$ cms.
Wt 28.4 grains Half purana (?)

1 A new type of Purana Coins by T. G. Aravamuthan

2 *Ibid*, Footnote 11

3 J. B. O. R. S. 1919, S. I. M. C., p. 132



PUNCH MARKED COINS (p 47)

Obverse —(a) Humped bull to right.
 (b) Chaitya mark
 (c) Troy mark (?) partially visible.
 (d) On top of Chaitya part of some mark, not clear, perhaps recumbent bull
 (e) River mark

Reverse .—(a) One square within another—Fort.

(b) Head and humped back of bull or cow, only upper part visible

Square within square may stand for a fortress The metal is impure as can be seen by the broken edges of the two fragments glued together with paper

3 Ag Shape Nearly square and thin, Size. $1.77 \times 1.62 \times .133$ cms

Wt. 46.4 grains. One Purana

Obverse .—(a) Cross with four Taurine symbols,
 (b) Troy mark,
 (c) Chaitya with elephant to right on top,
 (d) Sun mark,
 (e) Elephant to right

Reverse .—(a) Sun mark,
 (b) Pellet,
 (c) Svastika,
 (d) Scroll (?)
 (e) Horse (?)

This specimen and coins Nos. 4 to 10 of this series were found by Dr. Edgar Thurston, Superintendent of the Madras Government Museum, in Bimlipatam Taluk, Vizagapatam District The elephant and horse are symbols of the Hindu army, and the bull is that of Śaivism.

4 Ag Shape Nearly square and thin Size $1.65 \times 1.56 \times .163$ cms

Wt. 50.6 grains One Purana

Obverse —(a) Sun mark,
 (b) Bull's head to right,
 (c) Troy mark,
 (d) Peculiar figure resembling centaur (?)
 (e) Head of fish or whale,
 (f) Another whale (?) doubtfully.

Reverse —(a) Circle with pellet in centre,
 (b) Arc or curved line, possibly part of some big figure—effaced,
 (c) Another circle with pellet,
 (d) Yet another circle;
 (e) Taurine symbol between two horns curved like horse-shoes;

(f) Part of some uncertain mark of which only the crescent or arch is clear,

(g) Another mark—uncertain

5. Ag. Shape Nearly square, Size $1.83 \times 1.43 \times 1.78$ cms
Wt. 51.5 grains. One Purana

Obverse —(a) Sun mark,
(b) Chaitya with couchant bull on top,
(c) Troy mark,
(d) Standing bull to right,
(e) Rude elephant (?)

Reverse —Part of some mark effaced

6. Ag. Shape Oblong, Size $1.78 \times 1.67 \times 1.31$ cms
Wt. 47.6 grains.

Obverse —(a) Sun mark,
(b) Uncertain mark,
(c) Troy mark,
(d) Appears to be similar to (c) of coin No. 7 which is identified as a Chaitya;
(e) Caduceus (?)

Reverse .—Fortress.

7. Ag. Shape Square; Size $1.55 \times 1.49 \times 1.85$ cms
Wt. 52.6 grains

Obverse .—(a) Sun mark,
(b) Appears to be a crawling cobra with raised hood.
(c) Chaitya (?) with three tall arches,
(d) Troy mark,
(e) Lion (?) or horse

Reverse —Mark like a centipede (?) or like the tree mark appearing on the coins (Nos. 15 to 19 of this series) newly received from Madras.

8. Ag. Shape . Square, Size . $1.38 \times 1.34 \times 2.13$ cms.
Wt. 49.3 grains.

Obverse .—(a) Sun mark,
(b) Troy mark,
(c) Tree with railing,
(d) Chaitya

Reverse .—Uncertain mark.

9. Ag. Shape Nearly oblong, Size $1.52 \times 1.26 \times 2.10$ cms.
Wt. 48.4 grains.

Obverse.—(a) Sun mark,
 (b) Flower with six large petals,
 (c) Flower with six small petals,
 (d) Troy mark,
 (e) Bull,
 (f) Caduceus (?)

Reverse —Mark looking like the Arabic numeral '3'

10. Ag Shape Rectangular and thick, Size $1.42 \times 91 \times .37$ cms.
 Wt. 49.4 grains

Obverse —(a) Sun mark,
 (b) Chaitya,
 (c) Troy mark,
 (d) Bull to right,
 (e) Chaitya (?)

Reverse —(a) Elephant (?)
 (b) Flower

11. Ag Shape Square and thick, Size $1.2 \times 1.16 \times .265$ cms
 Wt. 44.3 grains

Obverse —(a), (b) and (c) Sun marks,
 (d) Troy mark,
 (e) Indistinct

Reverse.—Blank

12 Ag Shape Round and thick, Size $1.4 \times 1.2 \times .239$ cms.
 Wt. 43.4 grains

Obverse —(a) Sun mark,
 (b), (c) and (d) Parts of uncertain marks.

Reverse :—(a) Part of Troy (?) mark,
 (b) Chaitya,
 (c) Uncertain

13. Ag Shape Nearly round and thick, Size $1.43 \times 1.28 \times .239$ cms.
 Wt. 50.2 grains.

Obverse —(a) Lion (?)
 (b) Sun mark,
 (c) Caduceus (?)
 (d) Uncertain, this appears to be a legend of 3 letters reading *Sa ga pu.*

Reverse —Blank

14 Ag Shape Nearly round, Size $1.8 \times 1.2 \times .18$ cms.
 Wt. 12 grains, Quarter purana (?)

Obverse —Indistinct and partly effaced—A figure resembling the gateway of a stūpa.
Reverse —Blank

15 Ag Shape Nearly square Size $1.85 \times 1.73 \times 0.78$ cms.
Wt 25.2 grains

Obverse —(a) Geometrical design formed of three spiral hooks with small circles in the interspaces ,

(b) Elephant to right ,

(c) Similar to (a) ,

(d) Uncertain figure (wheel ?) in dotted border

Reverse .—(a) Troy mark ,

(b) Square divided into 4 compartments with a dot in each ,

(c) Rude elephant to left with sun and moon above ,

(d) Similar to (b)

16. Ag Shape Nearly square, Size $1.74 \times 1.7 \times 0.75$ cms.
Wt 23.8 grains

Obverse —(a) Lizard ,

(b) Three pellets linked by curved lines in dotted border ,

(c) Rude Tusker elephant to right with 2 pellets above ,

(d) Similar to (b)

Reverse —(a) Tusker elephant to right ,

(b) Similar to (b) on the obverse ,

(c) A crab-like figure ,

(d) Similar to (b)

17. Ag Shape Nearly oval, Size $2.16 \times 1.66 \times 0.76$ cms
Wt 26.6 grains

Obverse —(a) Tree ,

(b) Conventionalised Troy mark ,

(c) Tusker elephant standing to right ,

(d) as (b).

Reverse —Blank

18 Ag. Shape Nearly oval, Size $2.17 \times 1.72 \times 0.55$ cms
Wt 17.6 grains

Obverse .—(a) A plough drawn by 2 bullocks; one bull clear, the other doubtful ,

(b) Elephant to left (?) with dots ,

(c) Tusker elephant to left with sun and moon above ,

(d) Indistinct with numerous dots and dotted border An oval figure surrounded by dots between two crescents, the whole being surrounded by another line of dots This corresponds with (e) on the reverse of 4.

Reverse —Blank

19. Ag. Shape. Almost round; Size $1.68 \times 1.65 \times 0.92$ cms

Wt. 26.7 grains.

Obverse —(a) Geometrical pattern formed of six circles with the 7th in the centre.

perhaps lotus,

(b) Tree;

(c) Similar to (a),

(d) Tusker elephant to left in dotted border with Sun and Moon above.

Reverse.—Blank,

PART IV—MANUSCRIPTS.

MAHISŪRU SAMSTHĀNADA DOREGALA-PĀRAMPARE
KAIPHĪYATTU

This is one of the manuscripts obtained from Ināmdār Karnik Lakshminarasiah of Tumkur, whose ancestor Nallappa is said to have been serving in the Mysore Court during the days of Krishnarāja Wodeyar III. There is no indication in the manuscript itself as to when or by whom it was written, but judging from the fact that it stops short with the accession of Krishnarāja Wodeyar III in 1799, we may ascribe it to about 1800 A D.

While it has its value as a chronicle, like those already known, it has to be observed that it is too short and scrappy and cannot therefore be much relied upon. In a way it follows the order of narration in the Annals of the Mysore Royal Family published by the late B. Ramakrishna Rao twenty years ago. But it is not so exhaustive, nor is the chronological order of events correctly given the Saka year mentioned is, in many places, behind the given cyclic year by about two years. The cyclic year is generally correct while its other details are often different from those given in the Mysore Annals. A few points of historical matter, however, appear to be new, but these are of minor importance only and require, moreover, corroboration in several cases. The manuscript is little more than a mere list of the Mysore rulers and of their conquests and is lacking in chronological precision and historical detail.

At the beginning is given a very brief account of Lord Krishna's appointment of His sister, the goddess Chāmundā as the patron deity of the Mysore Branch of the royal family of the Yādavas. Yadurāja is simply mentioned as one of the dynasty, no reference being made either to his migration to Mysore from the distant north nor to his exploits, military and romantic, in the south. His brother Krishnarāja is not at all mentioned. It is stated that the king was a devotee of the god of Nārāyanagiri and that, therefore, the hill came to be known as the Yādavagiri and Melukōte (supreme fort or the fort on the hill).

Hiri-Chāmarasa Vadeyar, the fourth king, had six fingers—a fact not stated in the Annals but known from other sources ¹

The sixth king Timmarāja Vodeyar who gained the title of Antembaraganda, bought Tippū from the temple authorities at Kañchi and gave it away to the Melukōte temple. This fact is not stated elsewhere.

Krishnarāja Vodeyar, a son of Hiri-Bettada Chāmarāja Vodeyar, the fifth king, is stated to have succeeded his brother Timmarāja Vodeyar, the sixth king, on

(1) See Wilks' History of Mysore, Vol I—p 21

the throne and won the title of Śringārahāra while he was king. The Annals state that he did not rule, but that he won this title during his father's regime. It is, however, possible to explain away this discrepancy of detail, for the Annals state that all the three sons of Hiri-Bettada Chāmarāja received territories and the author of the present manuscript may have committed the mistake of referring to a mere administrator as a ruler. Wilks says that a partition was actually effected among the three sons.¹ The Annals assert that Timmarāja Vodeyar was crowned king during his father's life time and that his brother Bōla Chāmarāja Vodeyar was further nominated as his successor.²

Rāja Vodeyar, the ninth king, is stated to have been the eldest son of Bōla-Chāmarāja and to have succeeded his brother Bettada Chāmarasa as the latter proved himself incompetent to rule. The Annals state that he was the second son³ by the eldest queen and that he succeeded his brother Bettada-chāmarāja who abdicated the throne in his favour.⁴ Some facts relating to the misunderstanding and the consequential quarrels between the brothers are given in the manuscript and confirm the account given by Wilks.⁵ There appears to have been some trouble connected with the financial resources of the country and the compulsory retirement of Bettada Chāmarasa was perhaps inevitable circumstantially. The dethroned king seems to have reconciled himself to what was done and to have settled in Rangasamudra later on since the son of Rāja Vodeyar was hostile to him and had even attempted to put out his eyes.

While describing how Rāja Vodeyar came to acquire Seringapatam from a vassal of the Vijayanagar Empire, the manuscript gives an account of the installation of the god Ranganātha on the island through the austerities of the sage Gautama and of the subsequent neglect and the consequent dilapidation of the shrine until the image was discovered by a dancing girl (through her cow). She built for the god a new temple where, before long, a Brāhman, as directed by providence, arrived for worship, completed the building of the temple, put up a new shrine for the god Tirumaladēva to the west of the Ranganātha temple, changed the course of the Kāvērī westwards in S 816 Ānanda, corresponding to 894 A D and built the fort which he named Srīrangapura. A line of Danāyakas called elsewhere the nava-dhanāyakas⁶ ruled the place subsequently, whose names are mentioned as follow —

1 Timmanna Dhanāyaka

(1) *Ibid*

(2) Annals of the Mysore Royal Family p 15.

(3) *Ibid*, p 16, see also Mysore and Coorg from the Inscriptions, p 126

(4) Annals of the Mysore Royal Family, p 16

(5) Wilks' History of Mysore, Vol I, pp 23 ff

(6) Another Mss entitled Maisūru Doregala Vamsābhyudaya. See No K A 273 Catalogue of the Mysore Government Oriental Library

- 2 Māranna Dhanāyaka.
- 3 Sōmanna Dhanāyaka.
4. Rangarāja Dhanāyaka.
5. Timappa Dhanāyaka
- 6 Patri Dhanāyaka
- 7 Sutrāma Dhanāyaka
8. Tirumala Dhanāyaka
- 9 Gōvinda Dhanāyaka

Late Śīrangarāja, Rāmarājayya and the Ummattūr chiefs came to rule the place until the Mohamedan incursions set in. During the time of Gangarāja Vodeyar, son of Dyāvarāja Vodeyar, Krishnarāja of Vijayanagar captured the place along with Śivasamudram from the Ummattūr chiefs. Subsequently a certain Chikka was in occupation of the fort, from whom Śrī Rangarāja of Vijayanagar conquered it.

The manuscript refers to an agreement between Rāja Vadeyar and the Kalale Arsu Family to the effect that so long as the descendants of Rāja Vadeyar rule as kings, those of the Kalale Family should hold sway as Dalvoys. A list of the Dalvoys upto the time of Rāja Vadeyar is given as follows —

Māranāyaka	2 years	Lingana	..	4 years.
Bettapa	4 „	Vikramarāja	.	8 „
Basavalingana	.. 4 „	Nanjarājiah	..	6 „
Timmapā	... 2 „	Kempiah	..	1 year
Lingarājiah	. 1½ „	Hampeya	1 „
Dāsarājiah	2 „	Linge gauda	.	1½ years.
Hampeya	. 5 „			

Nandināthayya, son of Mallarājiah of Kalale, was appointed as the Dalvoy by Rāja Vadeyar. With one or two omissions and in a different order the same list is given in the Annals of the Mysore Royal Family for the reign of Narasarāja ¹

Rāja Vodeyar is stated to have had six sons born to his eldest queen. Their names are given as (1) Narasarāja Vodeyar, (2) Bettada Vodeyar, (3) Doddabettada Rāja Vodeyar, (4) Chikkabettada Rāja Vodeyar, (5) Chāmarāja Vodeyar and (6) Timmarāja Vodeyar. The Annals give a different account thus:—

1. By the eldest queen Vīrājammani—

- (1) Narasarāja Vodeyar,
- (2) Bettada Vodeyar, and
- (3) Nañjarāja Vodeyar.

- 2 By Yedavanahalli Timmājammani—

Immadi Rāja Vodeyar

3 By Bilikere Dēvirāmmanni—
Chāmarāja Vodeyar

The second queen Timnājammani is stated to have adopted Kanthirava Narasarāja Vodeyar.

While several of the conquests, and some of them important ones, effected by Chāmarāja Vodeyar, the tenth king, are omitted in the manuscript, those of Koggadadyāvanakunte in Kiōdhana, Āshādha śu 10 and of Kattemalalavādi in Akshaya, Āshha, do not find mention in the Annals Wilks, however, mentions the conquest of Kattemalalavādi ¹

The manuscript states that Nandināthayya was the Dalvoy during the time of Immadi Rāja Vodeyar and that when he died during the reign of Narasarāja, his brother Komārayya Ars succeeded him From the Annals it is known that Vikramarāja who was the Dalvoy during the time of Rāja Vodeyar II, was sentenced to life-long imprisonment by Narasarāja, for having poisoned the late king Immadi Rāja Vodeyar Timmapa Nāyaka is said to have been appointed the Dalvoy in his stead ²

A reference is made in the manuscript to the hostile relations between Narasarāja Vodeyar and Māgadī Kempe-gauda The Mysore king is stated to have looted the army of the Māgadī chief near Yelahanka

The manuscript says that Chikka-Dēvarāja was the younger brother of Dodda Dēvarāja, while we know from the Annals that he was the son ³

In the list of Chikkadēvarāja's conquests the following are not mentioned in the Annals —Channarāyadurga, Kōlār, Midagēśi, Gūdumadi, Buttūpura, Āvaṇi, Perūr, Araśidāvaṇi and Hosakōte.

Tirumala Ayyangar is stated to have been the guru and minister of Chikka-dēvarāja and to have built a choultry in his name and a Venkatēśvara temple ⁴ to the northwest of Seringapatam A list of the contemporaries, about 50 in number, of Chikka Dēvarāja is given and they are said to have been either subdued or conquered by the Mysore king Their names are stated below —

Lakshmappa Nāyaka of Narasipur, Ībhadreya, Phālālōchana Nāyaka of Mūgūr, Malla Nāyaka of Ummattūr, Chokkappa Nāyaka of Madura, Vitanna of Maddūr, Baira Nāyaka of Channapatna, Hanuma Nāyaka, Kṛishnappa Nāyaka of Arkalgūd, Gammata Rangappa Nāyaka of Ratnagiri, Keladi Śivappa Nāyaka of Nagar, Chikkappa Gauda of Maddagiri, Jayajī Ghōtake, Adādhirāma of Arakere, Kṛishnappa Nāyaka of Bēlur, Vitarājayya of Grāma, Immadi Rāmarāju of Yelandūr, Karāchūrī Nanjarājayya of Ālambādi, Vijayarāju of Kāragali, Kempe Gauda

(1) History of Mysore, Vol I, p 29

(2) Annals of the Mysore Royal Family, p 68

(3) *Ibid*, p 95, but see Wilks' History of Mysore, Vol. I, p 35

(4) This temple has been recently transferred to Mysore and rebuilt in the Vāṇi Vilās or Vontikoppal Extension, Mysore

of Māgadi, the son of Jagadēvarāya, Virappa Nāyaka of Madura, Nanjundarasu of Piripatna, Śrīangarāya, Sāla Nāyaka of Hāgalavādi, Maliyappa Nāyaka, Chennamma Nāyaka of Śālya, Nimbāji Ghōtake, Mallarājaya of Naraneli, Prabhu Hebālava of Kannambādi, Śrīkantha Vadeyar of Saragūr, Chennarājiah of Arekothāra, Prabhu devaru of Tagadūr, Ghati Modalāri, Bhanava Nāyaka of Kadaba, Venkātādrī Nāyaka of Satyamangala, Narasavadēru of Dēvarāyanadurga, Bhujanga Vadēru of Toranād, Khāsīm Khan of Tumakkūr, Krishnappa Nāyaka of Aīgūr, (Lakshmappa Nāyaka of Narasipur—a repetition), Nañjarājiah of Sōsale and Talakād, Tirumalarājayya of Patna, Śyāma Dhanāyaka of Hosaholalu, Channadyāvayya of Heganadyānakōte, Pratāpa Nāyaka of Kallūr, Yakabāla Rao, Chandraśēkhara Nāyaka of Hosūr, Jahagīrakhāna of Honnavalli, Husain Khān of Bammasandra, and the people on the side of Yankōji

The reign of Krishnarāja II is not completely dealt with and the account stops abruptly. The rest of the manuscript gives merely a list of the Mysore rulers up to Krishnarāja Wodeyar III, together with the dates of their accession and their period of rule. These, as already stated, are not always correct

PART V.—NEW INSCRIPTIONS FOR THE YEAR 1936.

HASSAN DISTRICT.

HASSAN TALUK.

1.

At the village Malligavālu in Kattāya Hobli, on the 1st vīragal near the Bhairava shrine.

Size 3' × 2'.

Kannada language and characters.

ಹಾಸನದ ತಾಲ್ಲೂಕು ಕಟ್ಟಾಯ ಹೋಬಳಿ ಮಲ್ಲಗವಾಳು ಗ್ರಾಮದ ಭೈರವ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ನಿಂತಿರುವ ೧ನೆಯ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ ೩' × ೨'.

೧ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

- 1 ಸೃಷ್ಟಿ ಸಮಸ್ತಭುವನಾ ಶ್ರ [ಯ] ಪ್ರಿ [ಧಿ] ವಿವರಭ ರಾಜಾಧಿರಾಜ ನನಿ
- 2 ವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ [ಮಲ್ಲ] ಮಲೆಪರೊಳುಗಂಡ ಕದ [ನ] ಪ್ರಚಂಡ ಪ್ರತಾ
- 3 ಹಹೊಯಿಸಳ ವಿರನಾರಸಿಂಗದೇವನು ಪ್ರಿತ್ವಿರಾಜ್ಯಂಗೆ

೨ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 4 ಯುತ ಮಿದ್‌ಫಲ್ಲ ಜಯ ಸಂವತ್ಸರದ
- 5 ಪೞ್ವಾಮಿ ಬ್ರಹ್ಮವಾರ
- 6 ದ ಮರಿಗವಾಳದ

Note.

This vīragal has the usual sculptures of Kailāsa, etc., below which the inscription is engraved. As the slab is broken on a side, the lines 5 and 6 are cut off in the middle and a portion of the inscription is lost.

The record belongs to the reign of the Hoysala king Vīranārasīngadēva, praised as the refuge of the universe, Śanivārasiddhi, Giridurgamalla, defeater of Malepas. The date is given as Thursday 5th lunar day in the cyclic year Jaya. It is not dated in the Śaka era. The names of the month and of the fortnight are lost. There are three kings of the name Narasimha in the Hoysala lineage. The year Jaya occurred in the reign of Narasimha II only and corresponded to 1234 A.D. The titles Śanivārasiddhi, etc., in the grant were possessed by him and the characters of the record also seem to belong to this period.

The inscription seems to record the death of a warrior belonging to the village Marigavāla probably the same as Malligavālu in which the vīragal is found.

2

On a 2nd viragal at the same place in the same village Malligavâlu

Size 2'—6" × 1'—6"

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 2'—6" × 1'—6"

ಮೊದಲನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

1 ಸ್ವಸ್ತಿಸಮಸ್ತ . [ಕಲ್ಲು ಒಡೆದಿದೆ]

2. ಮಲೆರಾಜ ರಾಜ . .

3. ಪ್ರಚಂಡ ಸನಿವಾರಸಿಧಿ ಗಿರಿದುರ್ಗ

ಎರಡನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ಲದಂಕರಾಮ ನಿತ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸ [ಳ] ವೀರ [ಬ]

5 [ಲಾ] ಳ ದೇವರು ಮಹ (?) ವಳಯ ದುರ್ಗದಲು (?) ಸುಖ

6. ದಿ ರಾಜ್ಯಂಗೇಯುತವಿರಲು ಶ್ರೀಮತ್ತಿರಿಯರಸಿಯ ಬ [ಮೃಲದೇವಿ] ಸಂಕಥಾ ವಿನೋದ

Note.

A part of the upper portion of the viragal is broken and lost. Some lines in the bottom portion are also lost. Thus the record is very incomplete.

It belongs to the reign of the Hoysala king Vira Ballâla II. The king is stated to have been residing at Mahavaleya-durga with the senior queen (*purīyarasi*) Bammaladēvi. Beyond this nothing more can be made out.

The characters seem to belong to the end of the 12th or beginning of the 13th century A.D. Bammaladēvi, the senior queen of Ballâla II was the daughter of Mokharī Lakhayya. She was well versed in the arts of music and dancing. [See E. C. V. Chennarâyatna, 254].

3

On a 3rd viragal at the same place in the same village Malligavâlu

Size 2' × 1'—6"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'—0" × 1'—6"

1 ಅದೂರ ಕಮಣನೂ ಇಳಿದುಬ

2 ನಕಲು

Note

This viragal inscription records the death of one Kamana of Adur while fighting in a battle. The characters belong to the 14th century.

4.

At the village Bilgunda in the same hobli of Kattāya, on a slab standing below a Fig tree.

Size 3' × 1'—6"

Kannada language and characters

ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಗುಂದ ಗ್ರಾಮದ ಅರಳಿಕಟ್ಟೆಯ ಕೆಳಗೆ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 1'—6"

- | | |
|-----------------------------|-----------------------------|
| 1. ಕಲಿ ಪ್ರವೇಶ ೪೬೨೭ ಸರು | 5. ಹಾಸನದ ಸಿದ್ಧೇಶ್ವರ ದೇವರಿಗೆ |
| 2. ಜಿತು ಸಂವರದ ಜ್ಯೇಷ್ಠ ಶು ೧೦ | 6. ಬಿಲ್ಗುಂದದ ಗ್ರಾಮವನು |
| 3. ಕೃಷ್ಣಪ್ಪನಾಯಕರಿಗೆ ಪುಂಜ್ಯ | 7. ಮಾನ್ಯವ ಕೊಟ್ಟನು |
| 4. ವಾಗಬೇಕೆಂದು ಬುಕಣನಾಯಕರು | |

Note.

This inscription records the gift of the village Bilugunda for the services of the god Siddhêsvara in Hâsana (Hassan) by Bukananâyaka, for the merit of Krishnappa Nâyaka in the Kali year 4627 Sarvajit sam Jyêshtha sù 10 corresponding to 11th May 1527 Krishnappa Nâyaka of the record is the same as the chief of Bêlûr named Era Krishnappa Nâyaka who ruled from about 1524 to 1566 (E C V. Hassan Volume Intr. P 33). Bukana Nâyaka called also Bukkappa Nâyaka was a subordinate of Krishnappa Nâyaka and has made numerous gifts of lands for temples for the merit of his master (see E C V Hassan 2 of S' 1485, 15 of S' 1483, 22 of S' 1488)

The temple of Siddhêsvara referred to here is situated at Hassan near the Hâsanâmbâ temple

5

At the village Gorûru in the same Kattāya Hobli on a slab in the ceiling of the garbhagriha in the Yôgamâdhava temple

Size 3' × 3'

Kannada language and characters.

ಗೊರೂರು ಗ್ರಾಮದ ಯೋಗಾನರಸಿಂಹ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಮೇಲ್ಭಾಗವಣಿಯ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' × 3'

1. ವೈಯ ಸಂತ್ಸರ ವೈಶಾಖ ಶು ೧೦೦ ಗೊರೂರು ಶ್ರೀಮದಶೇಷ ಮಹಾಜನಂಗ
2. ಈ ಬಗವಾಡಿ ತಳುವಾರ ನಾರಸಿಂಹಣಗಳಿಗೆ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ನಮು ಗೊ
3. ರೂರ ಗ್ರಾಮಲು ಜಿರ್ನವಾಗಿ ಯಿದಲಿ ತಿಮ್ಮಣದಣಾಯಕರಿಗೆ
4. ಬಿನ್ನಹಂ ಮಾಡಿ ಅರಮನೆಯಿಂದ ಧರ್ಮ ಸಾಹಯವಾಗಿ ಭಂಡಾರದಿಂದ
5. ಕೊಡಿಸಿದ ಪೋಸನದ ಗ್ರಾಮದಿಂದ ಗ ೧೨೫ ಗಾವುಂಡನ ಸತಿಯಿಂದ ನಿಮು
6. ಕೈಯಲು ಹೆಗ್ಗಡೆ ದಿಂದ ಯಳಿವ ಗ ೫೦

7. ವಾಸು . ಯನು ಮಾಡಿಸಿ ಜಿನ್ನ ಉಧಾರವ ಮಾಡಿ
8. ದೆರಾಗಿ ಮಹಾಜನಂಗಳು ಸರ್ವೈಕ ಮಾನ್ಯವಾಗಿ ನಲು ನಿಮಗೆ
9. ಮಾಡಿದ ಹೊಸ ದೇವಾಲಯದಲ್ಲ ಹಳೆಯ ವಾಸುದೇವರೊಳಗೆ ನಿಮ್ಮ ಹೆ
10. ಸರಹಂಕೆಯನು ಸಾಧಿಸಿ ಹೊಳೆಯ ಕೆಳಗಣಹಳೆ ನೀವು ಕೂಂ . . .
11. ಹಿರಿಯ ಗೋ . ಕೊಂಡ ಕುಲಸ್ತಾನದ ಕಡೆಹು ನಿಮತಾಯ
12. . ಟ ಯನು ಕೊಟ್ಟು ಸಿಲೆ ಮರದ ಅಟುಗ
13. ಗಾದೆ ? ಕೊಟ್ಟ ಗದೆ ವನು ಸಹಿರ
14. ಛೋದಕ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಮಹಾಜನಂಗಳು ಸರ್ವೈಕ ಮಾನ್ಯವಾಗಿ ವಾಮನಮುದ್ರೆ
15. ಯಂ ಗೈದು ಕೊಟ್ಟವಾಸುದೇವರ ಹಿಂದೆ ನಿಲಿಸಿದ ಧಂಮಶಾಸನ
16. ಮಹಾಜನಂಗಳ ವೊಪ್ಪ ಶ್ರೀ ವಾಸುದೇವರು ಸ್ವದತ್ತಂ
17. ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾಂ ಷಷ್ಠಿ ವರುಷ ಸಹಸ್ರಾ
18. ಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಮಿಃ ||ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

- 1 Vyaya-samtsara Vaisâkha sû 1 lû Goraura sîrîmad asêsha-mahâjanamga—
- 2 lu Bagavâdi taluvâra Nârasinganagalige kotta dharmma-sâsana namma Go—
- 3 raura grâmau jîrnâvâgi yidali Timmana-danâyakarige
- 4 binnaham mâdi aramaneyimda dhamma-sâhayavâgi bhamdârâdimda
- 5 kodisida Vôsana da grâmadimda ga 125 gâvumdana satiyimde nimma
- 6 kaiyalu Heggade . dimda yiliva ga 50
7. Vâsu . yanu mâdisi jîrnna-udhârava mâdi-
- 8 darâgi mahâjanamgalu sarvaikamânyavâgi navu nimage
- 9 mâdida hosa-dêvâlayadalli haleya-Vâsudêvarolage nimma he -
10. sara harakeyanu sâdhisi holeya kelagana hali nîvu kom
- 11 hiriya gô . konda kulastânada kadahu nimma tâya
- 12 . . reyanu kotta sile marada âruga
- 13 gâde ? kotta gade . . vanu sa-hira-
14. nyôdaka-dhârâ-pûrvakavâgi mahâjanamgalu sarvaika-mânyavâgi vâmana-mudre—
- 15 yam gaidu kottu Vâsudêvara himde nilisida dhammasâsana
16. mahâ-janamgala voppa sîrî Vâsudêvaru sva-dattam
17. para-dattam vâ yô harêta vasumdharâm shashthi-varusha-sahasrâ—
18. ni vishtâyâm jâyatê krimih sîrî sîrî sîrî sîrî

Note

This inscription being set up in a slab in the ceiling of the garbhagriha cannot be easily read and hence there are several lacunæ in the record.

It seems to state that the old village of Goiaûr (same as Gorûr) was in ruins and a new village was set up and the god Vâsudêva in the village was transferred

to a temple erected in the new village. The funds necessary for the purpose were raised partly from a grant of 125 gadyânas from the Palace Treasury at the village Vosana (Hassan ?) and 50 gadyânas gifted by the gauda's wife paid through the watchman (*taluvâra*) named Nârasingana of the village Bâgavâdi. The grant of funds from the Government was obtained by appealing to Timmana-danâyaka for help. This Timmana-danâyaka is probably the same as the chief referred to in E. C. III, Seringapatam 86 of 1471. Ôsana or Vâsana is the name of a village in Chitaldrug District (See E. C. XI Davangere 113). But it is far off from Gorûr.

For the services rendered by the watchman in collecting the funds for the purpose and in building the new village and temple the mahâjanas of the village Gorûr are next stated to have assembled in their temple and prayed for his welfare and granted him some wet land on the bank of the river (Yagachi) in their village. (The details of the boundaries of the land given cannot be clearly made out on account of lacunæ). A stone with the effigy of Vâmana carved thereon was set up behind the god Vâsudêva recording the above grant of land made free of taxes by the *mahâjanas*. The signature of the *mahâjanas* was set up at the end of the grant as Śrī Vâsudêvaru.

The usual stanza which threatens one with birth as a worm in ordure for 60,000 years if he confiscate gifts made by himself or others is given at the end of the record.

No king is named in the record. The date is given as Vyaya sam Vaiśi śu 1. From the mention of Timmana-danâyaka and the nature of the characters it is possible to infer that Vyaya here corresponds to 1466 A. D. and the date given is equivalent to April 15, 1466.

6.

On a slab in the pavement of the navaranga in the same Yôgânarasimha temple at Gorûr.

Size 3' × 1'

Kannada language and characters

ಅದೇ ಯೋಗಾನರಸಿಂಹದೇವಾಲಯದ ನವರಂಗದ ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' × 1'

- | | |
|--------------------------|---------------|
| 1. ನಾರಸಿಗೆ ಹೊಳೆಯಂಪುನಸೇವೆ | 3 ನರಸಿಂಹಾಯನಮಃ |
| 2. | |

Note

This records the salutations of some devotees to the god Narasimha (called Nârasa). One of the devotees is named Holeyamma. The characters belong to the 18th century A. D.

ARKALGUD TALUK.

At the village Basavâpatna in the Hobli of Basavâpatna, on a slab near the lamp-pillar of the Shadbhâva-rahitéśvara temple.

Kannada language and characters

ಅರಕಲಗೂಡು ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಷಡ್ಭಾವರಹಿತೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಇರುವ ದೀಪಸ್ತಂಭದ ಕಲ್ಲುಗೋಡೆಯ ಚಪ್ಪಡಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

- | | |
|---------------------------------------|--------------------------|
| 1. ಸ್ವಸ್ತಿ ಅಳುರಾದಿ ? ಮಾಚಯ್ಯ ಈಕೋಗಾಡಿ | 5. ಕಾಯ್ವವಂ ಕವಿರೆಯ [ಕೊಂದ] |
| 2. ಬಿತ್ತುವಟ್ಟವಂಕೊಟ್ಟ ಪೊನ್ನಯ್ಯ ಮೂ | 6 ಪಾಪ |
| 3. ಕಯ್ಯನುಂ ಮಾಡಿದಸ್ತಿ ತಿಕ್ರಮ | 7 ಮಂಗಳಮಹಾ |
| 4. ಬಿತ್ತುವಟ್ಟವಂ ಕೊಟ್ಟುದು ಮೂವ್ವ [ತ್ತು] | |

Note

The meaning of this record incised in characters of the 10th century A. D. cannot be clearly made out. It seems to record the grant of *bittuvatta* by two persons Alurâdi (?) Mâchayya and Ponnayya Mûkayya. The first is said to have granted *bittuvatta* in the village (?) Kogâdi. The second is said to have granted 30 (units of land) as *bittuvatta*. He who violates this is threatened with the sin of killing cows. *Bittuvatta* seems to mean the grant of some land or a portion of the income of the lands given to a person for some work of public utility made by him.

8.

At the village Râmanâthapur in the same hobli, inscriptions on rocks leading to the Gôgarbha from near the Agastyêśvara temple.

ಅದೇ ಹೋಬಳಿ ರಾಮನಾಥಪುರದ ಅಗಸ್ತೇಶ್ವರ ದೇವಾಲಯದಿಂದ ಗೋಗರ್ಭಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ನದೀ ಬಂಡೆಗಳ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

- | | |
|----------------------------|------------------|
| I ನಾಗರಾಕ್ಷರ ಮರಾಟೀಭಾಷೆ | |
| 1 ಸದಾಶಿವಪ್ರಾಪ್ತಾಪಾಜೀ | 2. ಪೈಕಗಾದೇಶ್ ಕುಳ |
| 3. ಕರ್ಣೀ ಗಾಥೋಳ | |
| II. ನಾಗರಾಕ್ಷರ ಮರಾಟೀಭಾಷೆ | |
| 1. ಪೊಡೈಚಾರೇವಾ ನರಸ್ಯ | |
| III. ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ | |
| 1. ಶ್ರೀ ಗಾಯತ್ರಿಯ ಸೆರೆಯಲಿ | 4 ಪದ ಪಲ ಶ್ರೀರಾಮ |
| 2. ಪೊಂದು ಗಾಯತ್ರಿಯ ಮಾಡಿದಡೆ | 5. ಶರಣು |
| 3. ಹನ್ನೆರಡು ಸಾವಿರ ಗಾಯತ್ರೀಜ | |
| IV. ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ | |
| 1 ದೊಣ್ಣೆ ಶೀನ ಲಕ್ಕಿಚೆಟ್ಟ | |

V.	ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ		
	1. ಶ್ರೀಮತು ಉಚಾಚಲ ನಿವಾ	4	ಶರಣಾಚ . . .
	2 ಸಿಯರಾದ ಕೊಲ್ಲುರ ಮಂಗ	5.	.
	3 ಳಾಂಬಿಕೆ ಅಮ್ಮನವರ		
VI.	ಮೈಸೂರ ಚಾಮರಾಜ ನಂಜಪ್ಪ ಅದೆಂಣ ನಿಂಗಪ್ಪ		
VII	ದಳವಾಯಿ ಯಿಕೇರಿ ಸಿದ್ಧಲಿಂಗಂಣ		
	ಲಿಂಗಣ್ಣ ನಾಗಪ ನಾಗಪ್ಪ		
VIII	1. ಅಫೋರೇಶ್ವರ ನಿಂಗಪ		
	2 ತಾಯಣ		
IX.	1. ಆದವಾನಿ ಲಿಂಗದ	4	ವಿರುಪಂ
	2. ಸಯನಮಗ ವೀರ	5.	ಣಸೇವೆ
	3 ದಾಸಂಣ ಹರಿಪಲ್ಲಿ		
X	ಪಟ್ಟಾ ಬಿರಾಮದೇವರ ಚಿತ್ರದ ಕೆಳಗೆ		
	1 ಕಾನಕದಸೈಯ್ಯಮಗ	2.	ರಂಗದಸೈಯ್ಯ

Note

These small epigraphs with the exception of one (No III) have been engraved at various times to denote the names of devotees who visited the place and paid their obeisance to the God Rāmanātha. The exception is No III which states that those who repeat Gāyatrī even once at the place with devotion will gain the reward of repeating Gāyatrī twelve-thousand times. The record ends with obeisance to the God Rāma.

The first epigraph gives the name of Sadāśiva Pyāpāṇi Paikagā, dēs-kulakarni, Gādhōl. He was a Mahratta gentleman. The characters seem to belong to about the middle of the 18th century.

The second gives the name of Vodayā Rēvā Narasya. He seems to have been a Mahratta. The characters seem to be similar to those of the previous number and of the same date.

Epigraph No IV is in Kannada characters of the 19th century and contains the names of Donne Sina and Lakki Jetga.

Epigraph No. V is in Kannada characters of the 17th century A.D. and denotes some person who was a devotee of Mangalāmbikā-ammanavarū of Kollūr seated on the hill Uchāchala?

Epigraph No VI is important as it contains the name of Maisūra Chāmarāja. The characters seem to belong to the end of the 17th or the beginning of the 18th century. The king Chāmarāja of this record is probably the same as king Chāmarāja Vodeyar VII of Mysore who ruled from 1732 to 1734.

The other names contained in this record are Nanjappa, Ādenṇa and Ningappa who were probably the king's attendants or officers.

Epigraph No VII gives the names of Dalavâyî Linganna, Ikkêri Nâgapa, Siddalingana Nâgappa in the 17th century Kannada characters Dalavâyî Linganna known also as Dalavâyî Bannûru Linganna was the Commander-in-chief of the Mysore troops under the king Châmarâja Vodeyar VII. He seems to have conquered Arikuthâra (Châmarâjanagar) and besieged Channapatna. The other names indicate his followers, one of whom Ikkêri Nâgapa seems to have been a native of Ikkêri or Nagar.

The next number VIII contains the names of Aghôîśvara Ningapa and Tâyana in the characters of the 17th century. Aghôîśvara is the name of the Śiva temple at Ikkêri and probably Ningappa was a native of Ikkêri.

The next number IX contains the names of Viradâsanna, son of Lingadâsaya of Âdavânî and Haripallî Virupanna. It is engraved in the Kannada characters of the 17th century. It is interesting to note that among the devotees that visited the temple of Agastyêśvara at Râmanâthapura were the natives of the distant Âdavânî or Âdonî, in Bellâri District.

The last number X is inscribed below a relievo figure of the God Pattâbhûana. It contains the name of Rangadâsaya, son of Kanakadâsaya in Kannada characters of the 16th century. Kanakadâsa was a famous devotee of Vishnu and flourished in the early part of the 16th century A.D. It is difficult to say whether the Kanakadâsa of the record is identical with him.

9

BELUR TALUK

At the town Belur in Belur Hobli, on a slab now set up in the north mantapa in the enclosure of the Chennakêśava temple. (This is said to have been brought from the south-west wall of the Fort at Bêlûr.)

Size 3' x 2'

Kannada language and characters.

ಬೇಲೂರು ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಪ್ರಾಕಾರದ ಸಾಲುವಂಟಪದಲ್ಲರಿಸಿರುವ ಕಲ್ಲು.

ಇದು ಹಿಂದೆ ಕೋಟೆಯ ನೈರುತ್ಯಮೂಲೆಯ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದಿತು

ಪ್ರಮಾಣ 3' x 2'.

- 1 . . . ಬಿಡೆ ಬ ಡದ
2. ಸುವೆಂ ಪ್ರತಾಪಗಳವಂ ಶ್ರೀ ರಾಜಮಾನ್ಯಾತನ
3. ಕೈಶ್ವರಪ್ಪೆಮ್ಮ ಡೆಯೊಳುಪದೆಮಾಹಾಂತರ
- 4 ಶ್ರೀ ಸಮುದ್ರಂಸಾಕ್ಷಿಯಾಗಲು ಕಿಡಿಸಿದ
5. ಜಪಳತ್ತ ರೆಂಬ ಮಾನವಪತಿಗಳುಕದರಳ್ಳಲ
- 6 ಜಪನುಂಡುಕಾಣಿದನೆವೊಲಳುದ್ದಿಕ್ಕಿದಂ ನಿಮಿಷಮಾತ್ರದೊಳಾ

- 7 ದನರಪಮಕುಟಘಟ್ಟತಚರಣಂ ಮನ್ಮನಿಚರಿತಂ ವಿದ್ವಜ . . .
 8. [ಜೀವಿ] ತಾತ್ಪರ್ಯಧನಾತ್ಪರ್ಯಗಳೆಡೆನಿರದೆಕಳೆದೆಯಂಗ ಭುಧನಿವಹ . . .
 9 ಬ್ಬಿಯಂ ಪೀಡ್ವಳುದ್ವರ್ತಕವರ್ವ ತದ್ವಾಡವೋಗ್ರಗ್ನಿಯೊ ಮೇಣೆದು
 10. ಣೆದು ರುದ್ರಾಭೀಳ ಬಾಳಾಂಬಕಹುತವಹವಿಕ್ರಾಂತಮೋಪೇಳ . . .
 11 ಕ ಪ್ರತಾಪಾಗ್ನಿಗೆತ್ತಂ || ನೆಲನಂ ತೊಪ್ಪೆನೆಫೋಯ್ದು ಪರೊರೆದ ಮಂಡ
 12 ಘಟಾಘಂಟಾರವಂ ವಾಜಿನಂಕುಳಹೇಷಾನಿನದಂ ಮಹಾಸುಧಟಕುಂಕಾರ . . .
 13 ಬಲಮಂ ಭೂಪಾಳ ಕಂಜಾಸನಂ || ವಲ್ಲೂರೊಳು ತತ್ತಿಭುವನಮು [ಲ್ಲ]
 14 ಚೋಳನಬಲ್ಲಣಿಯೊಳೆ ಪೊಣದ್ದ ನೆಹಗಪೊಯ್ಯಳ ಭೂ ,
 15. ಮಂಸುಟ್ಟು ಬಳತ್ಕಾರಿರಣದ ಪದದಿ ಜಯಶ್ರೀರಮಣೀ
 16. ಂದುಳುವರಿದಳುಯಟ್ಟಿ ಬಳಯಪಟ್ಟಣಮಂ ಕೊಣ್ಣಿತಿ . . .
 17 ಟದ್ರಿಗಳುಂ || ಆ ಭೂವಲ್ಲಧನಗ್ರತನೂಭವನಂಗಜಸವಾನ .
 18 ಮಹಚಮೂಕಕೊಯೆ . ರಂ || ವಾರಿಧಿವೇಷ್ವಿತಾವನಿಯೊ
 19 ಸತ್ಯದಬೀಚದಾಳುಪ್ಪಟದಾಗರೆ ಯೀ ಬಲ್ಲುಧೂಪತಿಗವನೀ . . .
 20. ಬೆಟ್ಟುಗಳುದ್ದಮಪ್ಪುವೇ || ಎತ್ತನೆರಯ್ಯನೆತ್ತಡವರಾಬ್ಬರದಿ
 21 ಮತ್ತಗಜಂಗಳುಂ ದರಾಪ್ಪೇಳ . . .
 22 ಕ್ಕೆಯೊಳ್ || ಬರಾಳಪೊಯ್ಯಳೇಶಂ ಬಲ್ಲಹನಂ ಕಣ್ಣು ಕಟಕ
 23 ನಾದ್ದುಗೆಲ್ಪನಶ್ರಮದಿಂದಂ | ಮಣೆಯದೆಪೊಣ್ಣುಚಕ್ರೇ
 24 ರದತಿವಡೆದಳವಂಗೋಪಬಳಂ ಭಯದೋಡು .
 25. ದೈಯದಿಂದಮೋಡಿದಂ || ಸಾಹಣಿಸಿ . . .
 26 ಸಮುದ್ರದಲ್ಲ ತತ್ರಾಹವವಂ ? ತಱುಂದೊರೆ ಸಂಗರ ?
 27 ದೋಹಳಂ || ಜಗದೇವಂ ಕಡಿಯಂಕಟುತ್ತಣ
 28 ಗಿಲೆಂದುಣ್ಣು ವನೆತ್ತರಿಂಗಗಿದೊಹೊಹೋ
 29 ನೋಟಂ .

Note

This record is of great interest as it belongs to the reign of Ballâla I, but is full of lacunæ on account of the inscription stone having been cut on each side while being put into the fort wall at Belûr. Thus letters are lost both at the beginning and end of each line and the record consists only of the middle portion of an inscription.

As it is, the inscription describes a battle in which Ballâla I, fought with Jagadêva. The first half of the record (up to line 17) gives the exploits of his father Freyanga who is praised as *râjamândhâta*, whose feet come into contact with the crowns of kings, whose character resembles that of Manu and rishis, who removes the afflictions of the learned and of people who seek protection of life or beg for money. The fire of his valour is compared to the submarine fire which swallows up the ocean waters and the fire issuing from the middle eye of Rudra. His battle on the side of his overlord Tribhuvanamalla Vikramâditya against the Chôlas at Vallûr in which hundreds of elephants, horses and foot-soldiers took part and his conquest of Baleya-pattana are next mentioned.

The record next describes the greatness of Ballāla I, Ereyanga's son. He (Ballubhūpati) is described as the eldest son of his father (agratanūbhavan) and a Manmatha in beauty and in his truthfulness is said to be greater than mountains. It is stated that when he ordered a march for battle no one could stop the march. Ballāla-Poysaleśa (Ballāla I) is said to have seen his lord (ballaha viz, the Chalukya emperor) and at his command won a battle without much effort. Another battle is described at some place ending with *samudra* probably Dōrasamudra. Next is described a bloody conflict with Jagadēva, who this Jagadēva is whether he was a Śāntala king or Āluva king of that name cannot be determined. We have several inscriptions referring to the defeat of Jagadēva at Dōrasamudra by Ballāla I and his brothers (E. C. V. Hassan 116, Belur 58, etc.)

No date is given in the record. The characters of the inscription seem to belong to the end of the 11th and beginning of the 12th century.

Vallūr is also referred to as a place conquered by Vishnuvardhana (See E. C. V. Hassan 65 of S' 1071, Belur 16, etc.) The conquest of Baleyapattana by Ereyanga is referred to in Belur 58 of 1117 A. D.

10

At the same northern mantapa in the Chennakēśava temple at Bêlūr, on another slab brought from the northern moat of the fort at Bêlūr.

Size 2' × 1' - 6".

Kannada language and characters.

ಅದೇ ಪೇಲೂರಿನ ಉತ್ತರದಿಕ್ಕಿನ ಕೋಟೆ ಕಂದಕದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮತ್ತೊಂದು ಕಲ್ಲು ಇದು ಈಗ ಚೆನ್ನಕೇಶವ
ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಸಾಲಮಂಟಪದಲ್ಲಿದೆ

ಪ್ರಮಾಣ 2' × 1½'

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಾರವೆ ತೈಲೋಕ್ಯನಗರಾರಂಭಂ ಮೂ
- 3 ಲಸ್ತಂಭಾಯಸಂಭವೆ|| ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
- 4 ಶಕವರುಷ ೧೩೧೯ ಸಂದುವರ್ತಮಾನಯಾಶ್ವರಸಂ
- 5 ವತ್ಸರದ ಚಯಿತ್ರ ಸು ೧೦ ಗುರುಲು ಸೂರಿಯ
- 6 ಉದಯವಾದಘಳಿಗೆ ಹದಿನಾಲ್ಕಕ್ಕೆ ಕ
- 7 ಟಕಲಗ್ನದಲಿ ವೀರಭದ್ರಧರವರು .
- 8 ಪಡೆರು ಶ್ರೀ .
- 9 ದಾನಾಶ್ರೇಯೋನ್ಮುಪಾಲನಂ ದಾನಾತ್ವರ್ಗಮವಾಪ್ನೋ
- 10 ತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
- 11 ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾಂ ಶಷ್ಟಿವ್ಯರೂಶ
- 12 ಸಹಸ್ರಾಣಿ ಯಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ || ಈರ್ಧಮ್

13. ನಳಿಪ್ಪವರು ವಾರಣಾಸಿಯಲ ಕವಿರೆಯ ಕೊಂದ
14. ಪಾಪದಲ ಹೋಹರು ಮಂಗಲ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
15. ಮೆಯೊಳ ಬೈರವ ಶ್ರೀ

Note

This record registers the consecration of the God Vīrabhadra on Thursday, 10th lunar day of the bright half of Chaitra in the cyclic year Īśvara corresponding to S' 1319 by some chief (Vaderu.) The time of the consecration is given as 14 ghatikas after sun-rise in Kataka-lagna. The date corresponds to Thursday 8th March 1397 A. D.

The stone is broken just at the place where the name of the chief who set up the god is given. So also the name of the village in which Vīrabhadra was set up is lost. It must have been somewhere near Bêlûr since the slab has been found in the Bêlûr fort.

The usual verse in praise of Śambhu is given at the beginning of the grant and the usual verses beginning with dānapālanayôr-madhye and svadattām giving the rewards or punishments of making or destroying a grant of land occur at the end of the grant and also the usual imprecatory sentence meaning that the violators of the grant will incur the sin of killing cows in Vāranâsi.

The name of the writer or engraver of the grant is given as Meyola Bairava.

11

On a viragal in the fort wall of Bêlûr and now found in the same mantapa to the north

Size 2'—4" × 1'—8"

Kannada language and characters.

ಬೇಲೂರು ಘೌಡ ಕೋಟೆಯ ಗೋಡೆಯಲ್ಲಿದ್ದ ವಿರಗಲ್ಲು.
(ಈಗ ಈ ಕಲ್ಲು ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿದೆ)

ಪ್ರಮಾಣ 2'-4"×1'-8".

I. ಅಡ್ಡಪಟ್ಟಿ

1. ಸಾಧಾರಣಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಸು ೧೪ ಆ
2. ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊನ್ನಸಣ್ಣ

II. ಅಡ್ಡಪಟ್ಟಿ

1. ಜಬಳಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರಸರು ರಾಜ್ಯಂ (ಗೆಯ್ಯತ್ತಿ)
2. ದ್ವೈಲಿ ತುರುಕಾಯಾ ವಾಗಿದಲು ಮಡಿಯ ಬಂಪುಡ
3. ಚಾಕೆಯ ನಾಯಕನಮಗೆ ಮಲಗೊಡನು ಕುಡು

I. band—

1. Sādhārana-samvatsarada Phālguna su 14 Ā
2. śrīmatu pratāpa chakravartī Hoisana bu-

II. band—

1. jabala śrī Vīra Ballāla-dēvarasaru iājyam [geyyutti]
2. rddali Turukāyāvāgīdalū Madiya Bampuda
- 3 Chākeyanāyakana maga Mallagaudanu kudu

Translation.

On Sunday the 14th lunar day of the bright half of Phālguna in the year Sādhārana.

During the reign of the illustrious pratāpa-chakravartī Hoyisana Bhujabala śrī vīra Ballāladēvarasaru, while the Turukas were attacking the country (Turukāyāvāgīdalū), Malagauda, son of Madiya Bampuda Chākeyanāyaka fought on horse-back (or fought with cavalry)

Note

This inscription is incomplete as the viragal recording it is broken below and some lines seem to have been lost.

The characters appear to belong to the end of 13th or beginning of the 14th century A D

The importance of the inscription consists in its recording the invasion of the Hoysala country by the Turukas viz, the Mussalman troops belonging to the Sultan of Delhi or his generals.

It is not dated in the Śaka era But the name of Viraballāladēvarasa and the paleography and the reference to Turuka invasion would indicate that the record belongs to the reign of Ballāla III or IV and the cyclic year Sādhārana given corresponds to A D. 1310. But the week-day however does not agree Sādhārana sam. Phāl śu 14 of that year corresponds to 4th March 1311 A D, a Thursday whether we take the lunar or solar month Phālguna and not Sunday as given in the record It is difficult to account for the irregularity of the date

The inscription states that one Mallagauda fought at the time of the Mussalman invasion. The phrase used is *Turukāyāvāgīdalū*. Its exact meaning cannot be made out but it may be taken as equivalent to “during the Turuka invasion (of the country) ”

Thus the present record belongs to the series of inscriptions (E. C. V. Hassan 51, Arsikere 31, etc) which relate to the brave fight which the last Hoysala kings, Ballāla III and Ballāla IV put up against the Mussalman invasions of the Khilji generals of Delhi.

12

On another slab which was originally in the fort wall at Bêlūr but is now found in the same mantapa to the north of the Chennakēśava temple

Size 2' - 6" x 1' - 3"

Kannada language and characters

ಅದೇ ಕೋಟೆಯ ಗೋಡೆಯಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು
ಈಗ ಇದು ಕೇಶವದೇವರ ಗುಡಿಯ ನಾಲು ಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ 2' × 6"—1' × 3"

1. ತ ರಾಮಂ	7. ಪುರುಷ ರತ್ನನುಕ್ಷೇರಾಂಬು .
2 ರಾಭುತೆಗೆ ಭದ್ರನಂದನೆಗೆ ನಾ .	8 ದಮುದೇಗೌಡನ . .
3. ಮಾಚಲದೇವಿಗೆ ರಾಯರಾ	9 . ರನುಮೆ .
4. ನಿಪಲಕ್ಷ್ಮಿ ದೇವಿಯತಾಳ್ದ	10 ದರುಣ
5 ಶ್ರೀಯಂ ಅಶ್ವತಥನಕಳ್ಳವಿ	11 ರಿಹ .
6. ಲಭಾಸ್ವರ ತನಯನತೇಜಂಹ .	12 ಶ್ರೀ

Note

This record is full of lacunæ as only a portion of the inscription stone has been preserved. The rest of the stone is lost and each line is incomplete at the end.

Two persons named Mâchaladêvi and Mudegauda are extolled in the record. The first was probably the mother of the second. She is said to have been the daughter of Bhadra and very wealthy. Mudegauda is described as bright like Karna and a jewel of a man and a *kalpa-viksha* to dependants.

The characters seem to belong to the 13th century A. D.

13

At the foot of the Vishnu image in the same *sâlumantapa* in the Chennakêśava temple at Bêlûr. (This image was originally standing at the entrance of the upperage in the east side of the main shrine of Chennakêśava.)

Kannada language and characters

ಅದೇ ಕೈಸಾಲೆಯಲ್ಲಿರುವ ವಿಷ್ಣುದೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಕೆತ್ತಿರುವುದು. (ಈ ವಿಗ್ರಹವು ಪೂರ್ವದಲ್ಲಿ ಉಪ್ಪರಿಗೆಯ ಬಾಗಿಲ ಬಳಿ ಇದ್ದಿತೆಂದು ತಿಳಿದು ಬಂದಿದೆ.)

1 ಲಕಪನ ಬಿನಾಹಾ	2 ಂತ್ತಂಮಣ
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Note.

This gives the names of two devotees of the God Vishnu who had their names inscribed at the foot of the image, Lakapa and Tammana. The characters belong to 15th century A. D.

14

At the same town Bêlûr, in the Chennakêśava temple, an inscription on the north-east cross beam in the old Vâhana-mantapa.

Size 2'— 6" × 2".

Kannada language and characters.

ಅದೇ ಗ್ರಾಮದ ಶ್ರೀಚೆನ್ನಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಹಳೆಯ ವಾಹನ ಮಂಟಪದ ಈಶಾನ್ಯದಿಕ್ಕಿನ ಕಲ್ಲು
ತೊಲೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2'-6" × 2'

ಮೈಲೊಜನ ಮಾಚಯ ಹಲಗೆಯ ಕಡೆ ತನ್ನ ತಂಗೆಯ ಕೊಂಡ

Note

This short record is in characters of the 12th century A. D. It is stated therein that Mailôja's (son) Mâcheya engraved the slab. The meaning of the rest of the inscription is not clear. It might be interpreted as Mâcheya recovering his younger sister (*tanna-tangeya konda*) on engraving the slab. If this meaning be accepted, we have to infer that his younger sister had been left as a surety with the authorities who supervised the construction and ornamentation of the pavilion in which the record is engraved and that Mailôja after completing the engraving work entrusted to him recovered her. It is also possible that his younger sister was under some sort of bondage and that by the funds he obtained from the carving and setting up of the pillar he set her free of bondage or slavery. But the usual meaning of *konda* is took or acquired and not recovered or released.

15

In the same Channakêśava temple at Bêlûr, writing on the basement
to the west of the southern flight of steps in the main temple.

Size 1' × 2"

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದ ಕಡೆ ಜಗಲಿಯ ಮೆಟ್ಟಿಲುಗಳ ಪಶ್ಚಿಮ ಬಲಗಡೆ
ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು

ಪ್ರಮಾಣ 1' × 2".

ಮಚಣನ ಕಲು

Note

This short record which seems to belong to 12th century A. D. from its paleography merely states that it is Machana's stone or that the stone work in that portion was done by Machana. Machana here is probably the same as Mâcheya of the previous record.

16

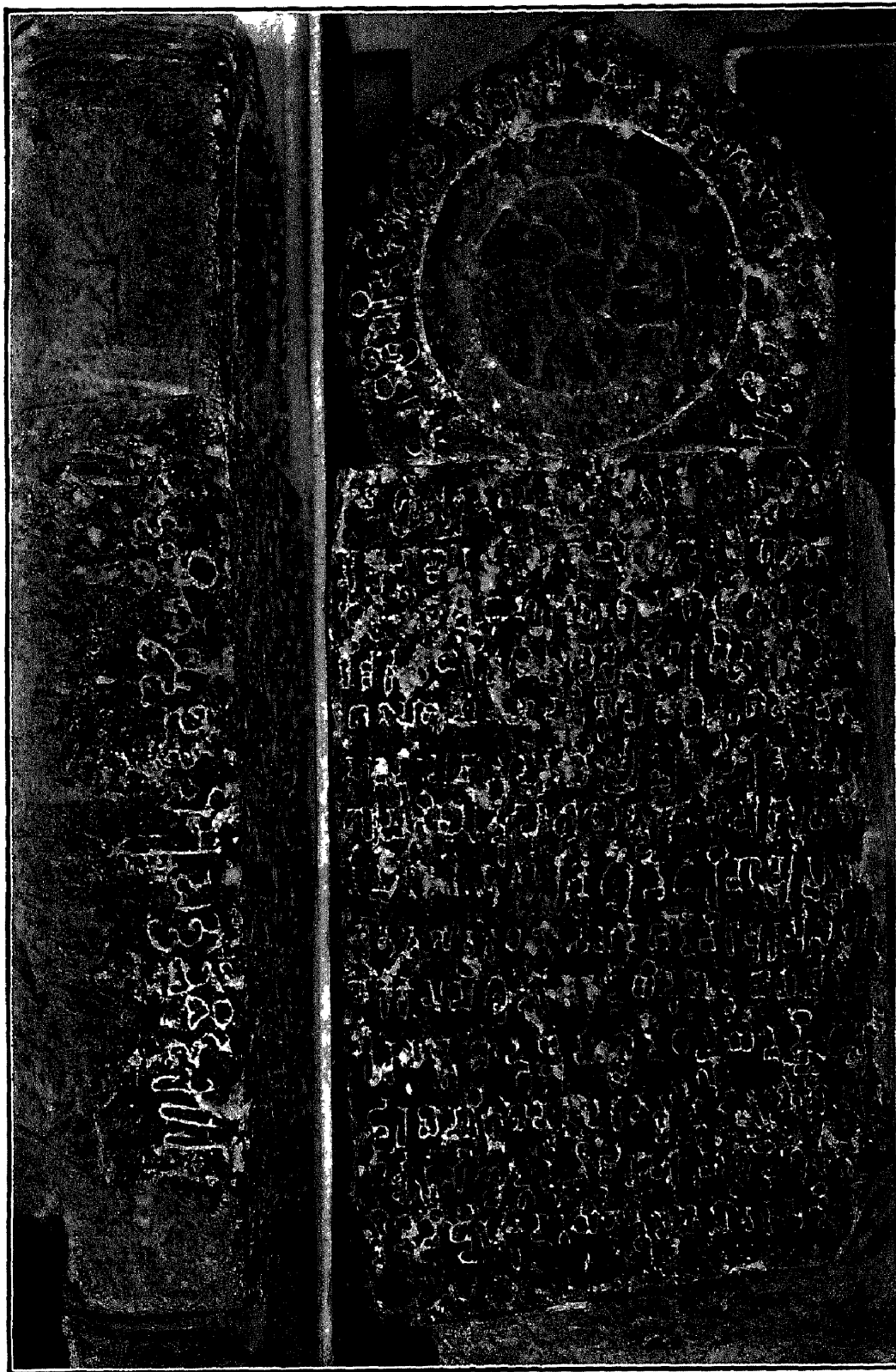
At the village Halmidi, in the same hobli of Bêlûr, on a slab near the Virabhadra
temple (The inscription slab is now in the office museum of the

Archaeological office, Mysore) [Plate [XXII]]

Size 4' × 1'.

Old Kannada language and characters

HALMIDI STONE INSCRIPTION OF THE KADAMBA KING KAKUSTHA



(No. 16—p 72)

ಅದೇ ಬೇಲೂರು ಹೋಬಳಿ ಹಲ್ಮಿಡಿ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿದ್ದ ಕಲ್ಲು
(ಇದು ಈಗ ಮೈಸೂರಲ್ಲಿ ಶಾಸನದ ಇಲಾಖೆಯ ಮ್ಯೂಜಿಯಮ್‌ನಲ್ಲಿದೆ)

ಪ್ರಮಾಣ 2'—6" × 1' ಹಳಗನ್ನಡಕ್ಕರ

- 1 ಜಯತಿ ಶ್ರೀ ಪರಿಷ್ಕೃದ್ ಶ್ಯಾರ್ಗಾ [ಮ್ಯಾನತಿ] ರಚ್ಯುತಃ ದಾನವಾಕ್ಷೋರ್ಯುಗಾನ್ತಾಗ್ನಿಃ [ಶಿಷ್ಣಾನಾನ್ತು]
ಸುದರ್ಶನಃ
- 2 ನಮಃ ಶ್ರೀಮತ್ಕದಂಬಪನ್ತ್ಯಾಗಸಂಪನ್ನನ್ಕಲಬೋರ [ನಾ] ಅರಿಕ
- 3 ಕುಸ್ಥಭಿಷ್ಟೋರನಾಳಿನರಿದಾವಿ [ಳೆ] ನಾಡುಳ್ ಮೃಗೇಶನಾ
- 4 ಗೇನ್ದ್ರಾಭೀಳಭೃಟಹರಪ್ಪೊರ್ ಶ್ರೀಮೃಗೇಶನಾಗಾಹ್ವಯ
- 5 ರಿವ್ವರಾಟರಿಕುರಾಮಲವ್ಯೋಮತಾರಾಧಿನಾಧನ್ನಳಪ
- 6 ಗಣಪತುಪತಿ ಮಾದಕ್ಷಿಣಾಪಥಬಹುಶತಹವನಾ
- 7 ಹವದು [ಳೆ] ಪಶುಪ್ರದಾನ ಶೌರ್ಯೋದ್ಯಮಭರಿತೋ [ನ್ದಾನ]ಪ
- 8 ಶುಪತಿಯೆನ್ದು ಪೊಗದೆಪ್ಪೊಟ್ಟಣಪಶುಪತಿ
- 9 ನಾಮಧೇಯನಾಸರಕ್ಕೆಲ್ಲಭಟರಿಯಾ ಪ್ರೇಮಾಲಯ
- 10 ಸುತನೆ ಸೇನ್ದ್ರಕಬಣೋಭಯದೇಶದಾ ವೀರಾಪುರುಷ ಸಮಕ್ಷ
- 11 ದೆ ಕೇಕಯಪಲ್ಲವರಂಕಾದೆಱುದು ಪೆತ್ತಜಯನಾವಿಜ
- 12 ಅರಸನೆ ಬಾಳ್ಗಟ್ಟ ಪಲ್ಮಡಿಲುಮೂಟವಳ್ಳಿಲುಂಕೊ
- 13 ಟ್ಪಾರ್‌ಬಟಾರಿಕುಲದೊನಳುಕದಮ್ಮನ್ನೆಳ್ಳೊನ್ ಮಹಾಪಾತಕನ್
- 14 ಇವ್ವರುಂ ಸಟ್ಟದ್ದಿದರ್ ವಿಜಾರಸರುಂ ಪಲ್ಮಡಿಗೆ ಕುಱು
- 15 ಮ್ಬಿಡಿವಿಟಾರ್ ಅದಾನಳಿವೊನ್ನೆ ಮಹಾಪಾತಕಮ್‌ಸ್ವಸ್ತಿ

ಇದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು

- 16 ಭಟ್ಟಗ್ಗೀಗದ್ದೆ ಒಡ್ಡೆಲಿ ಅಪತ್ತೊನ್ನಿವಿಟಾರ ರಕರ

Transliteration

- 1 jayati śrī-parishvanga Śyârnga[myânati] r Achyutah dānavākshnôr-
yugântâgniḥ [śishtânântu] Sudarśanah
2. namah śrīmat-Kadambapan tyāgasampannan Kalabhōra[nâ]ari Ka
- 3 kusta-bhattōranāle Naridāvi [le] nādul Mrigēśanâ-
4. gendrâbhilar-Bhūhataharappor śrī Mrigēśa-Nâgâhvaya-
- 5 rirvvarâ Batari-kulâmalā-vyôma-târâdhinâthann Alapa-
- 6 ganapāsūpatī mādakshinâpatha-bahusatahavanâ-
- 7 havadu [l] paśupradâna-śauryyôdyamabharitô [ndâna] pa-
- 8 śūpatīyendu pogale ppottanapāsūpatī-
- 9 nāmādhēyanâ-sarakk-Ellabhattariyâ prēmâlaya-
10. sutange Sēndraka Banôbhayadēśadâ vīrâpurusha-samaksha-
- 11 de Kēkaya-Pallavaram kâderidu pettajayanâ Vija-
12. arasange bālgalchu Palmadi um Mūlivali um ko-
- 13 ttâr Batârikuladon-Alu-Kadamban kaldôn mahâpâtakan
14. irvvarum Salbangadar Vijârasarum Palmadige kuru-
- 15 mbidi vittâr adân alivonge mahâpâtakam svasti
- 16 bhattarggigalde oddali â-pattondi vittâ rakara

*Translation***Line 1**

VICTORIOUS is Achyuta who is embraced by Śrī but has the bow Śāṅga bent (ready for use) and who is a fire occurring at the end of the Yugas (cycles of time) to the eyes of the Dānavas (demons) but looks pleasing (is a defensive discus) to good people

Lines 2-4

Salutation '—During the reign of king Kakustha, the ruler of the Kadambas, who is devoted to the bestowing of gifts and is the enemy of the Kalabhōra the governors (?) in the Naridāvī province were Mrigêśa and Nâga, who were terrible as the lord of beasts (the lion or Śiva) and the lord of elephants (or serpents—Airāvata or Ananta)

Lines 4-13.

These two, made a grant for military service of Palmadi and Mûnivalli to the beloved son of Ella-Bhatari, Vija-Arasa, who in the presence of the heroic men of the two countries, Sêndraka and Bâna, fought the Kêkayas and Pallavas, pierced them and attained victory at the word of the moon to the spotless firmament called Bhatarikula, named the great Paśupati who is a Paśupati (or Śiva) to the Ganas who are the Alapas and who is full of heroism and action in giving away (slaying) cows (sacrificial beasts) in many hundreds of sacrifices which are battles in the great Dakshinâpatha (Southern India) and is praised as the Paśupati (or Śiva) in bestowing gifts.

Line 13

Alu Kadamba of the Bhatarikula He who takes away this grant is guilty of the great sins

Lines 14-15

The two and Vija Arasa of Salbanga granted Kurumbidi to Palmadi The destroyer of this grant will incur great sin. Be it well

Line 16

In the gross produce of this rice land a revenue of one tenth is granted to the learned Brahmins free of taxes.

Note.

Find spot —About five miles to the north-west of Belû, at the northern extremity of the Hassan District, two miles west of the Belû-Chikmagalur road, on the right bank of the water course which develops into a tributary of the Yagachi stands the little village of Halmidi. Its chief temple is a comparatively insignificant modern structure dedicated to Virabhadra. The old mud fort wall of the village has now disappeared. Close to where its west gate stood was discovered five years

ago, buried in the earth, a dwarf stone pillar with some writing on it. The villagers installed it in front of the temple and used to tie cattle to it. Children practiced aiming by hitting it with stones and damaged many of the characters. In this position it was discovered by the Archæological Department who recognised its importance and transferred it to the Archæological Museum.

The pillar is four feet high, one foot broad and nine inches thick. It has three parts—a foot evidently cut with the intention of inserting it in a corresponding hollow in a base slab, a body about eighteen inches high, with two sides well planed and inscribed, and a head ten inches high which is shaped like a horse-shoe arch, with a small projection at the top. In the centre of the head is a circle seven inches in diameter provided with 'S' form spokes. It represents the Sudarśana-chakra of Viṣṇu.

The head bears the first line running in a horse-shoe form around the chakra. The face of the body bears 9 lines (2 to 15) and line 16 is written on the right side of the stone running from the top to the bottom. The inscription which is on a variety of soap-stone is in a comparatively good state of preservation except for the fact that the stones thrown by the village boys have damaged the upper lines and caused shallow pits in about a score of places making a correct reading difficult. The total number of lines is 16. Each letter is roughly about $\frac{2}{3}$ inches long and half an inch broad.

The following are a few of the records that may be studied along with this inscription.

Connected Records.

1. The Halsi plates of Kākusthavarman Kadamba (Indian Antiquary Vol. VI, P. 23 ff.)
2. The Tālagunda inscription of Śāntivarman (Epigraphia Indica Vol. VIII, P. 24)
3. The Tālagunda inscription of Kākustha Bhatāri (M. A. R. 1911, P. 33)
4. The Tālagunda inscription of Prabhāvatī and Mṛigêṣa (M. A. R. 1911, P. 33).
5. The Chandravallī inscription of Mayūraśarman (M. A. R. 1929, P. 50)
6. The Anajī inscription of Nanakkasa Pallava (Ep. Car. Vol. XI, Davangere 161).
7. The Bennur plates of Vijaya Śiva Kṛṣṇavarman (Ep. Car. Vol. V, Belūr, 245).
8. The Uppahallī inscription of Konganivarman (Ep. Car. Vol. VI, Chikmagalur, 42)
9. The Basavanapura inscription of Satyavākya (Ep. Car. Vol. V, Channarayana, 251).
10. The Gaddemane Inscription of Silāditya (M. A. R. 1923, P. 83)

The writing of the inscription at least in the first fifteen lines is in a very late form of the cave alphabet which has not yet fully developed into the early Kannada of the Châlukyan and Ganga inscriptions. It is nearest in form to the Anaji stone inscription of Nanakkasa Pallava, the Vastâre stone inscription and the early Kadamba copper plate grants of which the Halsi plates of Kâkusthavarman may be taken as typical.

A few paleographical characteristics may be noted.—

1. The hooks of *ka*, *ra*, and medial *u* are narrow and the tail lifted up straight to about half the height of the long vertical line. The left arms of *ga* and *śa* have their bottom curved inside and raised into a straight tail, *ja* is written with straight strokes while *na* is formed of curved lines. *Cha*, *va*, and *ma* have yet closed mouths but the dent at the bottom is clearly developed, *ma* is yet upright. The lower end of *ta* etc., shows only a very slight tendency to rise and the mouth is wide open. *na* has its left arm either looped or straight. *pa*, *ba* and *ha* are definitely bulged on the left and indented at the bottom. The bottom of *bha* is wide open, though the arms are slightly curved. The left end of *ya* is fully looped while the tail of *la* ends on its left side. The loop of *va* has a closed mouth and a bottom dent. The left stroke of *sa* is hooked while *la* has a hook with a curved bottom stroke.

The serif is straight and short but is occasionally slightly arched also. It is thin and there is no clear evidence of either the nail-head or box-head. The medial *i* is curved and bent slightly down, while *ī* is a large prominent overhead loop. The medial *u* is a bottom hook to the left with a straight upright tail but *ra* and *ka* get it in the form of a small curved hook on the left. The medial *ī* is a spiral hook. *e* is a stroke to the left with the end bent down. The anusvâra is a large dot to the right hand top of the serif.

The first line of the inscription contains a Sanskrit verse in the ślōka metre.

Language

It is finely composed, clearly exhibiting the accepted traits of the kâvya style well known in the works of Kâlidâsa and other great writers. The author has tried to show his mastery of ślêsha and contrast. There appears to be a double meaning attached to the words *vyânati* and *Sudarśana*.

The rest of the inscription, from line 2 to 13 and also lines 14 to 16 is in Kannada of a very early kind. In fact the appearance of Kannada so early as 450 A. D. gives this record a unique importance, since this is the earliest authentic lithic record in that language. As some scholars have doubted whether the language of the 'Oxyrhynchus papyrus' (Mys Arch Rep. 1926 p. 11) is Kannada at all and the authenticity of the Tagare plates and other Ganga records is questioned, it may as well be claimed that the Halmidi inscription is the earliest undisputed document till now known in Kannada, and it is more than a century earlier than the Bâdâmi

records of Kirtivarman and Mangalêsa which held that position until very recently. A detailed study of the Halmidi record would thus be an important contribution to the history of the Kannada language.

The language of this inscription is what has been called by B. L. Rice and R. Narasimhachar, Primitive Old Kannada or Pûrvada Halagannada. But the term 'Primitive' would be inapplicable to the elegant, expressive and polished language which appears in this record and also in the poetical epitaphs of the Śravanabelgula monks. An examination of the Kannada inscriptions belonging to the period previous to Nripatunga, suggests the view that while popular Kannada with its large percentage of Dravidian words was used usually for popular records like the *vîragals* in moffusil places, wherever courts, mathas and learned men flourished, whether they were orthodox Hindus or Jains, a polished, elegant and correct language was employed with both prose and verse compositions. While the *vîragals* are generally in Kannada and the royal grants are generally in Sanskrit, as exceptions a considerable number of records are found in a mixed language. To this class belongs the present record. It is a grant made by high state officers, assisted by pandits but set up in a village. Its 16 lines contain only about 16 small Kannada words. It is interesting to note that in this class of Kannada even in the middle of the fifth century A. D., purely Sanskrit words and compounds are freely used with Kannada terminations and in the company of Kannada words as in the high class classical works of later times. As examples, the compounds in lines 5 and 7 may be noted. These show that even at this early date, classical Sanskrit literature had already influenced Kannada and given it a classical characteristic. Surely such language could not be called primitive. The name Early Kannada or Pûrvada Kannada may be suggested as being better suited.

As for the Kannada itself of the inscription, with some exceptions it generally conforms to the description of Early Kannada given by R. Narasimhachar in his *History of Kannada Language* (pages 128 ff) and possesses the following characteristics:

- 1 The lengthening of the vowel of the conjugational suffixes of the third person—*kaldôn* (line 13), *alvôn* (line 15) *hottâr*, (line 12) *vittâr* (line 15)
2. Common change of the vowel "a" into "o"—*appôr* (line 4), *bhariton* (line 7).
- 3 The use of 'ul' for the locative suffix—*nâdul* (line 3) *âhavadul* (line 7)
4. The lengthening of the vowel in the suffixes of the negative mood, not occurring
- 5 The use of 'odu' and 'adu' for the neuter suffixes not occurring
- 6 The use of 'n' for the Bindu—*sutange* (line 10), etc
- 7 The lengthening of the vowel as of the accusative suffix, not occurring
- 8 The lengthening of 'a' the genitive and adjectival suffix—*bhatariyâ*

9. The use of 'ga' or 'ka' as the suffix of the third person of the imperative mood not occurring

10 The use of 'v' for 'b'—*vittā* (lines 15 and 16)

11 The use of 'e' for 'i' *eridu* for *iridu* l. 11)

12 The use of double consonants for single ones—*ppottana* (line 8), *bhbbhataha* (line 4), *rvvar* (line 5), *rvvarum* (line 14)

On the whole two features about the language of the inscription appear to be specially noteworthy,—

(1) A free mixture of classical Sanskrit with Kannada showing that the contact between the two languages must have commenced several centuries earlier and that a classical early Kannada style had already become established The word like *Pettajayan* (line 11) is formed in imitation of Sanskrit

(2) Even this mixed language is consistently early Kannada with well developed grammatical forms Obviously it must have had an earlier literary history

The orthography of the inscription has nothing peculiar except for the duplication of some consonants It is free from faults The exceptions are —

Orthography.

1 *bhbbhataha* (line 4), *Vijâ-rasa* (line 14)

Other peculiarities are *myânati* for *vyânati* in line 1, *bhattôran* for *bhattâran* in line 3, *batari* for *bhatâri* in line 5.

Line thirteen contains the name of the person who has signed the major grant He calls himself *Alu-kadamba* of *Batari-kula*.

Authorship

Presumably *Alu-kadamba* indicates a descendant of both the *Alupa* and *Kadamba* dynasties who belonged to the

Bhatari family Lines five and six show that such a person was *Paśupati*, king of the *Alupas* Further light is thrown on the identity of that person by the *Tālagunda* temple doorway inscription in which is mentioned *Paśupati*, famed for his battles in the 'Dakshina' or South India Doubtless he is identical with the *Paśupati* of the *Halmidi* record, R Narasimhachar thinks that *Kākustha Bhatâri* is identical with *Paśupati* But it is more reasonable to infer from the text of the *Tālgunda* record and the words "*Paśupati nāmadhêya*" in the present document that they are different persons (M A R 1911, p 33) *Batari Kākustha* of the *Alupa* dynasty appears to be the son of the *Alupa* king *Paśupati* by a *Kadamba* princess *Lakshmi* Since *Lakshmi*'s son was named *Kākustha* and her husband was the generalissimo of the *Kadamba* forces under *Kākusthavarman Kadamba* and the *Tālgunda* pillar inscription describes *Kākustha* as having given his daughters to the *Gupta* and other royal families, it may be presumed that *Paśupati* was a son-in-law of *Kākusthavarman* and that either *Batari Kākustha* who was a son of *Paśupati* and *Lakshmi* and was probably named after

his grandfather, or some brother of his was the Alu-Kadamba named in the present inscription. The grantee Vija-arasa is described as the beloved son of Ella-Bhatari, perhaps a valiant cousin of the family. He appears to have belonged to Aalbanga which may be identical with Savlanga, now a village to the north of Shimoga town. The grant was recommended by Paśupati, king of the Alupas and generalissimo of the Kadambas. The reigning emperor is undoubtedly Kākusthavarma Kadamba, about whom we already know much from the Halsi and Tālgunda records.

The first minor grant appears to have been made immediately after by Vija-arasa co-operating with Mrigêśa and Nāgendia. The second minor grant (line 16) which is on the right side of the pillar was perhaps inscribed at a later date by Vija-arasa himself since no other author is mentioned.

The main inscription records the grant of two villages Palmadi and Mūlivalli to Vija-arasa, son of Ella-Bhatari for the highly valiant act of fighting, slaying and defeating the combined armies of the Kêkayas and Pallavas on behalf of the combined forces of the Sēndiakas, Bânas and Kadambas in the course of a war made by the Emperor Kākusthavarman.

Purpose

Geography

1 *Kalabhôra* —The name is not clearly visible and the reading of the three middle letters is doubtful. The nearest reading possible is Kalabhôranâ which is genitive for the ruler of Kalabhôra which may be identified with Kalabhra a state frequently mentioned in the early Pallava and Ganga inscriptions.

2 *Naridāvilanādu* —This appears to be identical with Devalige-nādu, a district which included the country around the northern part of the Belūr Taluk. It is called Devalige-Elpattu in Chikmagalur 42 and Devalige vishaya in the Keregālur plates of the Gangas. (M. A. R. 1930, p. 119, also see E. C. V. Belur 58, 71, E. C. VI Chik. 1, 4, 21, etc.)

3 *Alupa* —Ala, Alu and Alupa appear to be names of a kingdom comprising the northern portion of the South Canara district and the western portions of the Shimoga and Kadur districts. (*Vide* Saltore History of the Alupas.)

4 *Dakshināpatha* —Southern India to the south of the Vindhya.

5. *Sēndraka* —The Sēndraka vishaya appears to have included the western part of the Shimoga district and portions of North Canara. One of the Halsi records refers to the king Bharuśakti who was the glory of the family of Sēndrakas. The Chandravalli inscription mentions that they were conquered by Mayūrsarman (M. A. R. 1929, p. 55-56).

6 *Bâna* —The Bânas ruled for many centuries over the country east of the Pālār river including Kolar, Anantapur and the neighbouring districts. The

Tâlgunda inscription mentions that Mayûraśarman levied tribute from the Brihad Banas

7 *Kêkaya*.—Kekaya was originally a country to the north-east of the Dakhan. Very probably the ruling dynasty had extended its sway further south-east so that their territories extended to the north of those of the Pallavas and to the north-east of the Kadamba Empire. In the absence of definite information about the geographical position of the capital of the kingdom it may be presumed that it was identical with the eastern part of the Nizam's dominions. The Kekaya family is mentioned in M. A. R. 1911, p. 33, the Anaji inscription (Ep. Car. XI, Dg. 161).

8 *Pallava*.—The Pallava power, as is well known, extended to the south-east of the Kadambas.

9 *Palmadi*.—A village about seven miles north-north-west of Belur close to the boundary line of the Belur and Chikmagalur Taluks. It is now known as Halmidi.

10 *Mûlhalli*.—A small village about three miles north west of Halmidi.

As has been explained above, paleographically, this inscription belongs to about the same time as the Halsi plates and the Anaji inscription. It states that Kâkusthavarma Kadamba was ruling. The date usually assigned to this ruler is the second quarter of the 5th century A. D. Since he is described as having performed sacrifices and a Mrigêśa, perhaps, his grandson is named therein as the general, we may fairly assign the inscription to the latter half of Kakustha's reign. Circa 450 A. D. would be an approximate date according to the generally accepted chronology of the Kadambas. There are, however, some scholars who give the Kadambas a date earlier by several generations.

Personages.

1 *Kâkusthavarma*.—He was the junior son of Bhagîratha, younger brother of Raghu and father of Śântivarma, the author of the Tâlgunda pillar inscription.

2 *Kalabhôra*.—Kâkustha is mentioned as the enemy of the Kalabnôra, whose proper name is not given. Evidently he was the ruler of the Kalabhra State.

3 *Mrigêśa*.—He is described in the inscription as a Bhataha, which perhaps means a prince or general with a status between that of the emperor and a subordinate king who is a commander-in-chief. The meaning of the last word is not clear. The name Mrigêśa and his high status at the end of Kâkusthavarma's reign strongly suggest that he may be identical with Mrigêśavarma Kadamba, son and successor of Śântivarma. As a prince, he was probably holding the position of a governor or other officer of the state.

4. *Nâgendra*.—Since Nâgendra is mentioned as a Bhataha along with Mrigêśa, he was probably another prince or high personage, about whom no other information is available.

5. *Paśupati*.—The name of Paśupati is mentioned also in the inscription on the right jamb of the doorway in the Pranavêśvara temple at Tâlgunda (M. A. R. 1911, p. 33). He appears to have been a king of the Alupas, the husband of Lakshmi, a Kadamba princess very probably one of the many daughters of Kâkusthavarman who married rulers of foreign dynasties. Paśupati appears to have had a son by the Kadamba princess named Kâkustha-batâri named after his maternal grand-father. The attribute Pottana means the proud or the Great (*Vide* Pampa Bhârata, I, 12).

6. *Vija-Arasa*—This hero is stated to have been the son of Ella-batari, probably a cousin of Paśupati and a native of Salvanga now a village to the north of Shimoga.

The present inscription is not only highly important for the history of the Kannada language, but it also throws welcome light on an important political event

and on contemporary political conditions. Wars appear to

History.

have been frequent between confeder

Pallavas and the Kadambas. In the pre

information about a war between the Kadambas and the

Sêndrakas, Bânas and Alupas on the one side, and the

other. The Anaji inscription mentions the defeat

probably Mrigêśa's younger brother, at the hands

present inscription records an earlier battle, in which the

The battle probably took place in the Devalige-vishaya corresponding to the

Hassan and Kadur Districts. The name of the Pallava ruler is not mentioned, but

since according to the Lokavibhâga (M. A. R. 1909, p. 31) Simhavarman II,

Pallava ruled for 22 years from A. D. 436, he was probably the contemporary ruler,

who opposed Kâkusthavarman. We also learn that Mrigêśa and Nâgendra were

governing Dêvaligenâdu. The leader of the Kadamba armies appears to have

been Paśupati Bhatâri, king of the Alupas and probably son-in-law of Kâkustha-

varman. The battle was won owing to the valour of Vija-arasa, son of Ella-Bhatari,

perhaps a cousin of Paśupati.

An interesting fact which appears in the inscriptions is the importance that appears to have attached to sacrifices. Paśupati and Kâkustha are mentioned as taking great interest in the performances of yâgas and in bestowing gifts respectively.

Another point for noting is that the Kadamba family was equally devoted to the worship of Vishnu as of Siva, the invocations of the present record and of the Talagunda pillar inscription suggest this view.

The existence of a tithe called 'Pattondi' on wet lands, kurumbidi perhaps some kind of concession to shepherds and of the custom of kings making grants to the brave warriors are noteworthy.

At the village Hagare in the hobli of Mâdihalli, on a cross-beam
in the Îsvara temple

Kannada language and characters.

ಹೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತೋಲೆಯ ಮೇಲೆ,

- 1 ತುಸ್ಸೀಮೆಯನುಳ್ಳ ಭೂಮಿಗೆ ಹಿಂದೆ ವೃಂದಾವರವಾಗಿದ್ದಲ್ಲಿ ಕಟ್ಟಗುತ್ತಗೆಯಾಗಿತೆರುವ ಸಿದ್ಧಾಯ ಪ 4 ಅಲ್ಲಿ ದೇವಾಲಯವ ಮಾಡಿಸಿದದಕ್ಕೆ ಏಣಿಗೆ ತೆರುವ ಕಟ್ಟಗುತ್ತಗೆ ಸಿದ್ಧಾಯ ಪ
- 2 ಒಂದಕ್ಕೆ ಕಟ್ಟಗುತ್ತಗೆ ಯಾಗಿ ಪ್ರತಿ ವರ್ಷ ಬೊಚ್ಚೇಶ್ವರ ದೇವರಿಗೆ ಶ್ರೀರಾಮ ಕೃಷ್ಣದೇವರವರು ತೆತ್ತು ತಮು ಶ್ರೀರಾಮಕೃಷ್ಣ ದೇವರ ದೇವದಾನ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಕಾಣಿಕ ಉಪಹಾರ ಮೊದಲಾಗಿದ್ದ ಸಮಸ್ತ ಆ . . .
- 3 ರಾಮಕೃಷ್ಣ ದೇವರವರ ಕೊಂಬರು ಎಂಮ ಬೊಚ್ಚೇಶ್ವರ ದೇವರ ಭೂಮಿಯೊಳಗಣ ದೇವಾಲಯವೆಂದು ಅವ ಸಾಮ್ಯವನು ಬೇಡವೆಂದು ಆ ಶ್ರೀಮದಾರಾಧ್ಯ ಶ್ರೀರಾಮಕೃಷ್ಣ ಪ್ರಭುಗಳ ಮಕ್ಕಳು
- 4 ಗಳಿಗೆ ಆ ಶ್ರೀಬೊಚ್ಚೇಶ್ವರ ದೇವರ ಸ್ಥಾನಿಕ ಪಾರಕನಾಯಕರ ಮಕ್ಕಳು ನಾಗಣ್ಣಂಗಳು ಸೋಮ ಗುರುಗಳ ಳಿಯ ಮಾಚ ಗುರುಗಳು ಆ ಸೋಮ ಗುರುಗಳ ಅನಂತಗುರುಗೆ

ಕೆಳಗಿನ ಪುಟ

- 5 ತೀಮುವರುಂ ಚಂದ್ರಾದಿತ್ಯರುಳ್ಳನ್ನ ಬರ ಈ ಮರಿಯಾದೆಯಲು ಒಡಂಬಟ್ಟು ಬರಸಿಕೊಟ್ಟ ಶಿಲಾಪತ್ರ ಇಂತಪ್ಪು ದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಶ್ರೀಮದ್ರಾಜ ಗುರು ರುದ್ರ ಶಕ್ತಿದೇವರು ನಿ
- 6 ಕ ದೇವರ ಗುಮ್ಮಣ್ಣಂಗಳು ಶ್ರೀಮನ್ಮಹಾಪಸಾಯ್ತಂ ಅಗಳೆಯ ಪದುಮಣ್ಣನವರು ಅರಳಿಯಕೆಡೆಯ ಮಲ್ಲಣ್ಣಂಗಳ ಮಗ ರೋಕಜೀಯ ನಿಂಬೆಯ ಮಾವಂತನ ಲಕ್ಷಜೀಯ ಅರಳಿಯ
- 7 ಕಳೆ ನರಸಿಂಗಜೀಯರ ಮಗ ರಣಪಜೀಯ ಮಲೆಯಾಳ ಪಂಡಿತರ ಸಂಗಜೀಯ ಇಂತಿವರುಭಯಾನತದಿಂ ಬರದ ರೇಖಕ ಅನಂತದೇವ || ಬೊಚ್ಚೇಶ್ವರ || ಶ್ರೀಬೊಚ್ಚೇಶನಾಥ

Transliteration

- 1 tussimeyanulla bhûmige himde vrimdâvaravâgiddalli kattaguttageyâgi teruva siddhâya pa 4 alli dêvâlyava mâdisidadakke êrige teruva kattuguttage siddhâya pa
- 2 omdakke kattuguttageyâgi prativarsha Bochchêśvaradêvarige Śrī Râmakrîshnadêvaravaru tettu tamma śrī Râmakrîshnadêvara dêvadâna akshini âgânî kânike upahâra modalâgidda samasta â— .
3. Râmakrîshnadêvaravare kombaru emma Bochchêśvaradêvara bhûmiyolagana dêvâlayavemdu âva sâmyavanu bêdevemdu â srîmad Ârâdhya Śrī Râmakrîshna-prabhugala makkalu
4. galige â śrī Bochchêśvara dêvara sthânika pâthaka-nâyakara makkalu Nâgannamgalu Sômagurugal-aliya Mâchagurugalu â Sômagurugala Anamtaguruga .
- 5 tî-mûvarum chandrâdityarullannabara î-mariyâdeyalu odambattu barasi kotta śilâpatra imtappudakke sâkshigalu śrîmad-râjaguru Rudraśakti-dêvaru ni .

- 6 ka dêvara Gummannamgalu śrīman mahâpasâytam Agaleya Padunanna-
navaru Araliyakereya Mallannamgala maga Lôkajîya Nimbeyamâ-
vamtana Lakkhajîya Araliya .
- 7 kale Narasingajîyara maga Ranapajîya Maleyâla-pamditara Sangajîya
imtivar ubhayânataḍim barada lêkhaka Anamtadêva || Bochchêśvara ||
sri Bochchêśanâtha

Note

This record is incomplete as the beam on which it is engraved seems to have been part of a bigger beam which contained the full inscription. It is possible that the inscription was continued on another beam in the temple which housed the first beam and has been lost along with the beam on which it was carved. It seems probable that the present beam was brought from some other temple and set up in the present temple.

The record appears to contain a grant of land belonging to Bochchêśvara temple to a Brahman named Râmakrishna-dêvaru called also Ârâdhya Râmakrishna-prabhu on condition of the annual payment of 4 *hanas* as quit-rent. The land is said to have been previously covered with jungle (*vrindâvana-vâgiddalli*) and was cleared and brought under cultivation by the donee who is also stated to have set up a temple therein. In consideration of these he is stated to have been granted the land.

The document conveying the grant was executed by Nâgaṇṇa, Sômaguru's son-in-law (*alîya* which also means sister's son) Mâchaguru, Sômaguru's (son) Anantaguru, who were the sons respectively of the *sthânika* (trustee), *pâthaka* (reciter of the hymns in the religious service) and *nâyaka* (master of the temple) in the Bochchêśvara temple. No right was claimed by the donors from the donee on account of his having erected the new temple within the land belonging to the Bochchêśvara temple.

The signatures of the witnesses to the grant next follow —Râjaguru (royal preceptor) Rudraśaktidêvaru, Sthânika Dêvara Gummanṇa, *mahâpasâyita* Padumanna of Agale, Lôkajîya, son of Mallanna of Araliyakere, Nimbeya Māvanta's (son) Lakkhajîya, Narasingajîya's son Ranapajîya, Sangajîya, a physician or learned man of Maleyâla country (Maleyâla-pandita).

The writer is named Anantajîya who is said to have composed the document with the approval of the last two donors. The signatures of the above two are given as Bochchêśvara and Śrī Bochchêśanâtha.

The characters seem to belong to the 13th century A. D. A râjaguru Rudraśaktidêva is referred to in an inscription of 1286 A. D. (E. C. V. Aisikere 8). Ârâdhya Râmakrishnaprabhu, the donee is met with in a record of 1299 A. D. (Arsikere 121). See also M. A. R. 1911, P-49.

18

At the same temple of Ísvara at Hagare, on a slab in the ceiling
in the navaranga.

Size 3' × 2'.

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಶ್ವರ ಬೇವೆಸ್ಥಾನದ
ಮೇಲ್ಭಾಗವಾಗಿ ಹಾಸಿರುವ ವಿರಗಲ್ಲು.

- | | |
|----------------------------|--------------------|
| 1. ಸ್ವಸ್ತಿ ಅಕ್ಷಯಸಂವತ್ಸರದ ಅ | 4. ಮ ಸೋಯಿಗಂಗೆ ನಿಲಿ |
| 2 ಸ್ವೀಜ ಸುದ್ಧ ೨ ಅ ಬಲುಗ | 5 ಸಿದ ಬೀರಗಲು ಮಂಗಳ |
| 3 ಯನಮಗ ಕಲ್ಲಗವಾಂಡನು ತಂ | 6 ಮಹಾ |

Note.

This is a vīragal stated to have been set up by Balugaya's son Kallagavunda in memory of his younger brother Sōyiga. The date is given as Akshaya sam Āsvīja sūddha 2 Sunday It is not expressed in terms of Śaka era. The characters seem to belong to the close of the 13th century A. D. or the beginning of the 14th century The date may be taken as equivalent to 28th September 1326 A. D., a Sunday (Ś 1248 A kshaya sam. Āsv.su 2)

No king is named in the record.

19

At the village Hāltore in the same hobli of Mādihalli, on a vīragal lying to the
north of the village

Size 5' × 2'—6"

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಾಲ್ತೋರೆ ಗ್ರಾಮದ
ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

I ನೆಯ ಅಡ್ಡಪುಟ

- 1 ಸ್ವಸ್ತಿ ನಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
- 2 ಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವ
3. ಜ್ಞ ಚೂಡಾಮಣಿ ಮರೇರಾಜರಾಜ ಮಲಪರೊಳು ಗಂಡ ಗಂಡ ಭೇರುಂಡ
4. ಕಡನ ಪ್ರಚಂಡನನಹಾಯ ಶೂರನೇಕಾಂಗವೀರ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ
5. ದಂಕರಾಮ ಮಗರಾಜ್ಞ ನಿಮ್ಮೂಳ ಚೋಳರಾಜ್ಞ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯರುಮಪ್ಪ ಶ್ರೀವೀರನಾ

II ನೆಯ ಅಡ್ಡಪುಟ

- 6 ರ ಸಿಹ್ವದೇ [ವ] ರು ಹೊರನೂರ ಪಟ್ಟಣದಲೂ ಸುಖಸಂಕಥಾ ವಿನೋ [ದ] ದಿಂ ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯು
7. ತ್ತು ಮಿಥ್ಯೆಲ್ಲ ಹಾಲುತೊಪಿಯ ನಗ್ರಹಾರವಂ ಮಾಡಿದೆವೆಂದು ರಾಜಾಜ್ಞೆ ಪಟ್ಟ ಪ
8. ಡಿ ಮಹಾಪ್ರಸಾದವೆಂದು ಗಾಉಂಡುಗಳೆಲ್ಲರುಂ ಕೈಕೊಂಡು ಮಹಾಜನಂಗ

9. ಇಂ ತಂದು ಸಂಮುಖಂ ಮಾಡೆಂದೊಲ್ಲದೆ ಹೋಗೆ ದಾಳಿಯಂ ತಂದು ಊ
10. ರೆಲ್ಲವಂ ಸೂಪಿಗೊಂಡು ಉಡೆ ಉಚ್ಚೆ ಹೆಣ್ಣು ಸೆಜೆತುಪುಸೆಜೆಯಂ ಕಳೆ

III ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

11. ದು ಅಹರಿಮಾರಗೌಡನ ಮಗ ಮಾರಯಪೆರಯ ಉಗ್ರತೆಯಿಂದಾಳಿ
12. ಕಾದಿ ಕುದುರೆಯ ಮಾ [ಬ್ಬಲ] ವಂತಾಗಿ ಗತಲೋಕ ಪ್ರಾಪ್ತನಾದ ಸಕವರಿಶ ೧೧೫೨ ವಿಕೃತಿ ಸಂವ
13. ತ್ವರದ ಕಾರ್ತಿಕ ಶು ೯ ಬ್ರಹ್ಮವಾರದಂದು ಆ ಮಹಾಜನಂಗಳುಂ ಅನಾಡ ಮಹಾಪ್ರಜೆ
14. ಗೌಡುಗಳುಂ ಸಹ ಕೊಟ್ಟ ಕ್ರಮವೆಂತೆಂದಡೆ ಆ ಗೌಡುಗಳಿಗೆ ಕೊಡಗಿಯಾಗಿ ಹಾ
15. ಲುತೊಪಿಯ ಕೆಜಿಗೆ ಹುಲ್ಲುಂಡಿಯ ದಾರಿಯಿಂ ಬಡಗಲು ಕಂಡು . ಭೂಮಿಯು ಆವಂ . .

Transliteration.

- I 1. svasti sanasta-bhuvanâsrayam śrī-prithvīvallabham mahārājādhirāja paramê-
2. śvaiam Dvârâvatī-puravaiâdhīśvaram Yādava-kulâmbara-dyumanī sarvva-
3. jñā-chūdāmanī Malerājarāja malaparoluganda gandabhêrunda
4. kadana-prachandan asahâyaśūran êkâṁgavīra gīridurggamalla chala-
5. damka-Râma Magararājya-nimmûla Chôlarājya-pratishthâchâryyaru-
- mappa Śrī Vīra-Nâ-
- II 6. rasihvadê[va]u Horanûrapattanadalû sukha-samkathâvinô[da] dim
- prithvirājyam-geyyu-
7. ttum irddalli Hâlutoreyan agrahâravam mâdidevemdu rājājñevattapa-
8. di mahâprasâdavemdu gâumdugalellarum kaikomdu mahâjanamga-
9. lam tamdu sammukham mâdemdadolladehōge dâliyam tamdu û-
10. rellavam sûregomdu ude urchche hennusere turusereyam kale-
- III 11. du â Hari-Mâra-gaudana maga Mârayapêraya ugrateyim dâli.
12. kâdi kudureya mâ[rbbala] vam tâgi gatalôka prâptanâda Sakavarîśa 1152
- Vikritisamva-
13. tsarâda Kârttika śu 9 Bṛhavarâdamdu â-mahâjanamgalum â-nâda-mahâ-
- praje-
14. gaudugalum saha kotta kramavemtemdade â-gaumdugalige kodagiyâgi
- Hâ-
15. lutoreya kerege Hulgumdiya dâriyim badagalu kamdu . . bhûmiyu
- âvam

Translation

Be it well While the illustrious refuge of the whole universe, favourite of the goddess of prosperity and earth, mahārājādhirāja-paramêśvaram, lord of the excellent city of Dvârâvatī, sun to the firmament the Yādava race, crest-jewel of the all-knowing, king over the Male chiefs, champion over Malepas, gandabhêrunda, terrible in battle, unassisted warrior, sole hero, gīridurggamalla, a Râma in moving battle,

uprooter of the Magara kingdom, establisher of the Chôla kingdom —śrî Vira Narasimha-devaru was ruling the earth in peace and happiness at Horanûr-pattana

When the king issued an order that he had created Hâlutore, an *agrahâra*, all the *gaundus* agreed to it saying “*mahâprasâda*” (great favour) but when they were asked to bring the *mahâjanas* to his presence (or to hold a meeting of the *mahâjanas*) they refused and went away. Thereupon (the king?) led an expedition against the village, plundered it and unloosed the waists (of women). Then Hammâragauda's son Mârayapêtiaya freed the women and cattle and with great fierceness opposed the expedition, fell upon the cavalry and died. On Thursday 9th lunar day of the bright half of Kârtika in the cyclic year Vikriti, śaka year 1152 the *mahâjanas* and the great *priya-gaundus* of the *nâd* (district) made a grant as follows —

A *lodaḡi* (gift of rent-free land) was given to the said *gaundus* (those who had fought and died in the defence of Hâlutore) of a plot of land of the sowing capacity of one *khanduga* situated to the north of the road leading to Hulgundi from the tank at Hâlutore

Note

This is a viragal inscription recording the heroism of a warrior named Mâraya Perava of the village Hâlutore in defending the cattle and women of his place against molestation by enemies. It is dated S' 1152 Vikriti sam Kârtika su 9 Thursday corresponding to 17th October 1230 A D and belongs to the reign of the Hoysala king Narasimha II

The exact circumstances which led to the plunder of the village cannot be determined. It is stated that the king issued an order stating that he had made the village Hâlutore, an *agrahâra*. To this all the *gaundus* agreed but when they were asked to give effect to it by summoning the Brahmans to the king's presence they seem to have refused and an army including cavalry is stated to have been collected and marched against the village (Hâlutore) and this army is stated to have plundered the village, attacked the cattle and women thereof. It is difficult to say what made the *gaundus* unwilling to carry out the king's order. Probably they feared that if the grant of the *agrahâra* to Brahmans became effective they would lose their lands and other property in the village. The next question is who directed an attack on the village whether it was the king or some of the recalcitrant *gaundus*. The context seems to indicate that it was the king's officers who attacked the village. Anyhow it is stated that some *gaundus* of the village defended it and lost their lives and that grants of land were made for them (to their relations).

The name of the place where the king Nârasimha II was encamped at the time of the record is given as Horanûru. This village cannot be identified.

20

At the village Mogasâvara in the hobli of Bikkôdu, on a rock near a tank.

Size 5' x 4'

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಮೊಗಸಾವರ ಗ್ರಾಮದ

ಕೊಣಕಟ್ಟೆಯಲ್ಲಿರುವ ಶಾಸನ

ಪ್ರಮಾಣ 5' x 4'

- 1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
- 2 ಭೃದಯ ಶಾಲಿವಾಹನಶಕ
- 3 ವರುಷ ೧೪೯೨ನೆ ಸಂದ ವರ್ಷ
- 4 ಮಾನ ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ
- 5 ಭದ್ರಪದ ಶು ೩ ಲೂ ಶ್ರೀಮತು
- 6 ಎಱಕ್ಕುಷ್ಟ ಪನಾಯಕರ ಸೂರಪನಾಯಕೈ
- 7 ಯನವರೂ ತಗರೆನಾಡ ಸಮಸ್ತ ಗೌಡುಗಳೂ
- 8 ಮೊಗಸಾವರ ವೀರಗೊಂಡಗೆ ಕೊಟ ಕೊಡಗಿ ನಿಂನ ಕುಳಪಾಲು
- 9 ೬ ವರಹಗೆ ನಿನಗೆ ಕೊಡಗಿನ ೨ ವರಹನುಳಿದು ಶು ೪ ವರಹನ ಮೇಲೆ
- 10 ನಾಡ ಅಪಂದದಲಿ ತೆಱುವಿರಿ ಹರೆಹರೆ

Note.

This registers the grant of a remission of two varahas out of a land-tax of six varahas for his land to one Viṇagonda of the village Mogasâvara by the gaudus of the district Tagare-nâd and Era Krishnappa Nâyaka's Sûrapa Nâyakaiya. Era Krishnappa Nâyaka was the chief of Bêlûr from C. 1524 to 1566 and Sûrapa Nâyaka was probably an officer at first working under him and later under his successors.

The date of the grant is Ś 1492 Pramôdûta sam Bhâ śu 3. This corresponds to August 4, 1570 A. D. if the Adhika Bhâdrapada month is taken and to September 3, 1570 A. D. if the Nija Bhâdrapada month is taken. Probably the latter is the date intended as according to śâstras and usage it is only the Nija-mâsa that is to be reckoned for religious ceremonies.

The record ends with the prayer Hare, Hare (O Hari, O Hari) in praise of the god Vishnu whose devotee the donor probably was.

21

At the same village Mogasâvara, on a stone pillar at the village entrance.

Size 8' x 1'—6"

Kannada language and characters.

ಅದೇ ಮೊಗಸಾವರ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 8' x 1'-6".

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ

1	ಪಿಂಗಲ ಸಂವ	4	ಕೂಡಗಿ ಕಲ್ಲನಟ್ಟು
2	ರದ ಜೇಷ್ಠ ಸುದ	5	ನಡಸಿ ಬಾಹಿರಿ
3	೧ ಲೂ ಸಿವಣಗ		

Note

This records the gift of a rent-free land to a person named Sivanna. A stone recording the gift was also ordered to be set up. The name of the donor is not given nor the reason for making the gift. As regards the date of the grant, the śaka year is not stated. Only the cyclic year Pingala, the month Jyêshtha, the bright fortnight and the tithi, the 1st lunar day are given. The characters belong to the 17th century.

22

At the village Intitolalu in the hobli of Bikkôdu, on a vîragal standing near the Siddhêśvara temple

Size 5' x 2'—6"

Kannada language and characters

ಅದೇ ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಇಂಟಿತೊಳಲು ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ
ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5' x 2'-6"

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರ ದ್ವಾರಾವತಿ ಪು
- 2 ರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಂಡಳಿಕ ಚೂಡಾ
- 3 ಮಣಿ ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಕ ಕವಿಜನ ಕಲ್ಪವೃಕ್ಷ ಶ್ರೀ ವಿಷ್ಣು ಭೂಪಾ
- 4 ಳಕಂ|| ಶ್ರೀ ನಾರಸಿಂಗದೇವ ಪ್ರದ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು| ತುಳುಬೇಶಂ
- 5 ಚಕ್ರಗೊಟ್ಟಂ ತಳವನ ಪುರ ಉಚ್ಚಂಗಿ ಕೊವಳಾಲ ಬೆಳ್ಳಲ ವಲ್ಲೂಕ್ಕಲ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 6 ಬೈಸುವ ಹಡಿಯಗಟ್ಟಂ ಬಯಲು ನಾಡುಂ ನೀಳಾತಳದುರ್ಗಂ|| (ರ) ರಾಯರಾ
- 7 ಯಾತ್ಮಪುರಿ ತೆರೆಯೂರಂ ಗಂಗವಾಡಿ ಸ್ಥಳಮ ಭೂಭಂಗದಿಂ ಕೊಂಡಂ ಶ್ರೀ
- 8 ವಿಷ್ಣು ಭೂಪಾಳಕಂ|| ಶ್ರೀ ನಾರಸಿಂಗದೇವನ ಪಟ್ಟದರಸಿ ಬಮ್ಮಲದೇವಿ ಸ್ವರ್ಗಸ್ತೆ
- 9 ಯಾದಳು|| ಸಿರಿವಳಲ ಚಾಕಗಾಲುಡ ಜೋಳವಾಳಿಗಂ ವಾ (ಬೇ?) ಳ ವಾಳಿಗಂ ಸು
10. ರ ರೋಕ ಪ್ರಾಪ್ತನಾದ| ಆತನ ಮಗ ಅಣ್ಣಗಾಲುಡ ಆಯಿತಗಾಲುಡ
- 11 ಚಾಗಿಗಾಡು ಇನ್ನಿ ಇನಿಭರುಂ ಪರೋಕ್ಷ ವಿ [ನ] ಯಂ ಮಾಡಿಸಿದ ಕಲ್ಲು

Transliteration.

- I 1 svasti samadhigata-pancha-mahâśabda mahâmandalêśvara Dvârâvatî-pu-
- 2 ravarâdhîśvara Yâdavakulâmbara-dyumanî mamdalika-chûdâ-

3. manı mandalika-bêmtékâra kavijana-kalpa-vriksha śrī Vishnubhûpâ-
4. lakam^{||}śrī Nârasingadêva prithvîrâjyam geyyuttiralu^{||} Tuludêsam
5. Chakragottam Talavanapura Uchchangi Kovalâla Belvala Vallûrkkala-
- II 6. rbbesuva Hadıyagattam Bayalunâdum Nîlâtaladurgam^{||} (ra) Râyarâ-
7. yâtmapurı[?] Tereyûram Gamgavâdi-sthalama bhrûbhamgadim komdam śrī-
8. Vishnubhûpâlakam^{||} śrī Nârasingadêvana pattadarasi Bammaladêvi svarg-
9. gasteyâdalı^{||} Sırivalala Châka-gâuda jôlavâligam vâ (vê[?]) levâligam su-
10. ra-lôkaprâptanâda^{||} âtana maga Annagâuda Âyita-gâuda
11. Châgi-gaudanu intı inibharum parôksha-vı [na] yam mādısida kallu

Translation

Be it well The obtainer of the five great sounds, mahâmandalêsvaya, lord of the excellent city of Dvârâvatı, a sun to the firmament the Yâdava race, crest-jewel of mandalikas, hunter of mandalikas, a kalpa tree to poets (was) the illustrious king Vishnu

While the illustrious Nârasingadêva was ruling the earth —King Vishnu conquered by the knitting of his eye-brows, Tuludêsa, Chakragotta, Talavanapura, Uchchangi, Kovalâla, Belvala, Vallûr, Kanchi[?] the great Hadıyagatta, Bayalnâd, Nîlâchaladurga, Râyarâyâtmapurı, Tereyûr and Gangavâdi-sthala

The anointed queen of Nârasingadêva, Bammaladêvi attained svarga (died). Châkagâvuda of Sırivalala, attained the region of gods for his gratitude for maintaining him (jôlavâli) and on account of his vow (vêlevâli). His sons Annagavuda, Âyitagavuda and Châgigavuda—all these three set up the stone in memory of the departed.

Note

This record gives an instance of a peculiar custom current in the times of the Hoysala kings among warriors who were attached to the king or queen of giving up their lives by some form of suicide on the death of their royal master or mistress. Thus Kuvara Lakshma is stated to have been the general and minister of Ballâla II and committed suicide to fulfil some vow for his master (Belu 112).

The present record is not dated and belongs to the reign of Narasimha I (1141-1173 A D) son of Vishnuvardhana, the Hoysala king. A warrior named Châkagavuda is herein stated to have given up his life on the death of Bammaladêvi, senior queen of Nârasimha I. The reason given for this self-sacrifice is stated to be that he was maintained by the royal family and that he had taken a vow to that effect. The manner of his death is not given here. The words jôlavâli and vêlevâli are met with in M. A. R. 1931, P 211 and S. I. I. VII P. 131.

23

At the same village Intitolalu, on a stone in the wet land of Siddêgauda
Kannada language and characters.

ಅದೇ ಇಂಟಿತೊಳಲು ಗ್ರಾಮದ ಪೆಚೇಲ್ ಸಿದ್ಧೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ

1. ಮನ್ನದ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೭ ಲು
2. ಶ್ರೀಮತು ನುಗ್ಗೆಹಳಿಯ ವೀರರಾಜ ವಡೆ
- 3 ರ ಮಕ್ಕಳು ಚಿಕವೀರರಾಜಯನವರು ನ
4. ಮಗೆ ಕೃಷ್ಣಪ್ಪನಾಕಯ್ಯನವರು ಉಂ
5. ಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತೊಳಲು ಗ್ರಾ
- 6 ಮ ದೊಡಯಜೀಯನು ಯೀಕಲಮಾಡಿದಾ ||

Transliteration.

1. Manmatha-samvatsarada Mâgha ba 7 lu
- 2 srimatu Nuggehaliya Vîrarâja-vade-
3. ra makkalu Chikavîra-râjayanavaru na-
4. mage Krushnappa-nâkayayyanavaru um-
- 5 baliyâgi pâlisida Tolalu grâ-
6. ma Dodayajyanu yî kala mâdida||

Translation

On the 7th lunar day of the dark half of Mâgha in the year Manmatha, the illustrious Chikavîrarâjaya, son of Vîrarâja Vadeyar of Nuggehali —we have been favoured with the grant of the village Tolalu as *umbali* by Krushnappa Nâyakayya. Dodayajya engraved this stone

Note

This records the gift of the village 'Tolalu (same as Intitolalu) as *umbali* to the chief of Nuggehali named Chikavîrarâjaya, son of Vîrarâja Vader by Krushnappa Nâyaka. The donor was apparently the chief of Bêlûr so named. The record is said to have been engraved by Dodayajya

The date is not given in terms of any era. The only details given are Manmatha sam Mâgha ba 7. The characters seem to belong to the end of the 16th or the beginning of the 17th century A D. It is probable that Manmatha here might correspond to A D 1595 (the time of Krushnappa Nâyaka II C 1588-1625) and the whole date might be equivalent to 10th February 1596 A D.

Nuggehali is a village in Channarayana Taluk, Hassan District, and its chiefs were apparently subordinate to the Bêlûr chiefs

No imprecation is found at the end of the grant

24

At the village Chandâpura in the hobli of Arehalli, on a slab set up in the estate of Nâgappaṣetti

Size 5' x 1'—6".

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಚಂದಾಪುರದ ಗ್ರಾಮದ ನಾಗಪ್ಪ ಶೆಟ್ಟರ ತೋಟದಲ್ಲಿ ಕೆರೆಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'×1'-6"

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ	23. ಲೂರ ಮಲ್ಲಿನಾಥದೇವರು ಸದಾಚಾರ
2. ಶಕ ವರುಷ ೧೨೮೨ನೆಯ ವಿ	24. ರಿ ಗಂಭೀರರಪ್ಪ ಕೊಯಡೆ ಪೊಡೆಯ
3. ಕಾರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯನು ೨ ಗುರ	25. ರಿಗೆ ಆ ನಾಗಂಣ್ಣ ಪೊಡೆಯರು ದಾನ
4. ವಾರದಲ್ಲಿ ಸ್ವಸ್ತಿಶ್ರೀ ಮನ್ಮಹಾಮಂ	26. ಧಾರಾ ಪೂರ್ವಕಂಮಾಡಿ ಆ ಚಂದ್ರ
5. ಡಳೇಶ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾಷೆ	27. ತಾರಂಬರಂ ಸರ್ವಪಾಂನ್ಯ ನಡವ
6. ಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕ	28. ಂತಾಗಿ ಕೊಟ ಚಂದಿಪುರವನೂ ಮು
7. ಂಣ ಪೊಡೆಯರು ತಂಮ ಭುಜಬ	29. ಂದೆ ಆರಾರು ಅರಸುಗಳು ಯಿಧ
8. ಲದಿ ಮೈರಿರಾಯರಂ ಗೆಲ್ಲು ಕೊಂಡು	30. ಮ್ತವ ಪಾಲಿಸುವಂತಾಗಿ ಕೊಟ್ಟಪುರ
9. ಹೊಯಿಸಣ ರಾಜ್ಯದ ಹರಿಹ	31. ವನು ಎಲ್ಲರೂ ಪಾಲ್ನ ನಡೆಸು
10. ರ ಪಟ್ಟಣದ ನೆರೆವೀಡಿನಲ್ಲಿ ಸುಖಸಂ	32. ಉದು ಸ್ವದತ್ತಂಪರದತ್ತಂ
11. ಕಥಾ ವಿನೋದದಿಂದ ಸ್ಥಿರರಾಜ್ಯಂ	33. ವಾ ಯೋ ಹರೇತ ವಸುಂಧ
12. ಗೆಯುತಿದಲ್ಲಿ ತತ್ವದ ಪದ್ಮೋಪಜೀ	34. ರಾ ಪೆಚ್ಚಿವರುಷ ಸಹಸ್ರಾಣಿ
13. ವಿ ಶ್ರೀಮತು ಖಂತಿಕಾಣ ರಾ	35. ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ
14. ಯರಗಂಡ ತಪ್ಪದ ನಾಗಂಣ್ಣಪೊಡೆಯರು	36. ಯೀಮಯ್ಯಾದೆಯಲಿ ಆ ಪು
15. ತಮಗೆ ಉಂಬಳಿ ಆಗಲಾಗಿ ಶ್ರೀ ವೀ	37. ರದ ಮುಂದೆ ಕಲ್ಲನಡಿಸುವಹ
16. ರ ಬುಕಂಣ ಪೊಡೆಯರು ಕೊಟ್ಟ ಹೊಯಿ	38. ಂಗೆ ನಾಗಂಣ್ಣ ಪೊಡೆಯರು ಆ
17. ಸಣ ನಾಡವಳಿತದಲಿ ತಗರೆ ನಾಡೊ	39. ಪುರವರ್ಗದ ಧಕ್ಕ ರಿಗೆ ಕೊಟ ಪ
18. ಳಗಣ ಚೇರಮನಹಳ್ಳಿಗೆ ಕುಳಪ್ರಮಾಂ	40. ತ್ರಸಾಸನ ಆ ನಾಗಂಣ್ಣ
19. ಣು ಒಂದು ಹಣವನು ಕುಳವಕಡಿದು ಸ	41. ಪೊಡೆಯರ ಪೊಪ್ಪ
20. ವ್ಯಮಾಂನ್ಯವಾಗಿಮಾಡಿ ತಂಮ ಪೊಡ	42. ಶ್ರೀ ವೀರಬುಕಣ್ಣ
21. ಹುಟ್ಟಿದ ಚಂದಪಪೊಡೆಯರ ಹೆ	43. ಪೊಡೆಯರು
22. ಸರಲಿ ಚಂದಪುರ ಪೊಂದುಮಾಡಿ ಬೇ	44. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ .

Transliteration.

- 1 svasti śī jayâbhyudaya
- 2 saka varusha 1282 neya Vi-
- 3 kâri-samvatsarada Pushya su 2 Guru-
- 4 vâradalli svasti śrīman mahâ-mam-
- 5 dalêsvaram ari-râya-vibhâda bhâshe-
- 6 ge-tappuva-râyara-ganda śrī Vīrabukam-
- 7 na-vodeyaru tamma bhuja-ba-
- 8 ladi vairi-râyaram geldukondu
- 9 Hoyisana-râjyada Hariha-
- 10 ra-pattanada nelevīdinalli sukha-sam-
- 11 kathâ-vinôdadim sthira-râjyam
- 12 geyutidalli tat-pâda-padmôpajī-
- 13 vi śrīmatu khantikâra-râ-

14. yaraganda Teppada Nâgamna Vodeyaru
- 15 tamage umbali âgalâgi śrî Vî-
- 16 rabukamna-vodeyaru kotta Hoyi-
- 17 -ana-nâda valitadali Tagare-nâdo-
- 18 lagana Chêramanahallige kula-pramâm-
- 19 nu ondu hanavanu kulava kadidu sa-
- 20 rvvamâmnyavâgi mâdi tamma voda-
- 21 huttida Chandapa-vodeyara he-
- 22 sarali Chendapura vomdu mâdi Bê-
- 23 lûra Mallinâtha-dêvaru sadâchâ-
- 24 ri gambhîrarappa Koyade-vodeya-
- 25 rige a Nâgamnna-vodeyaru dâna-
26. dhârâ-pûrvvakam mâdi â-chamdia-
27. tâmbaram sarvvamâmnya nadava-
- 28 mtâgi kota Chandipuravanû mu-
- 29 mde ârâru arasugalu yi-dha-
- 30 umava pâlisuvamtâgi kotta pura-
- 31 vanu ellaiû pâlsi nadesu-
- 32 udu sva-dattam para-dattam
- 33 vâ yô harêta vasumdha-
34. ra shashti-varusha-sahasrâni
35. vishtâyâṃ jâyate krimi
36. yi maryyâdeyalî â pu-
37. rada mumde kalla nadisuvaha-
- 38 mge Nâgamnna-vodeyaru â-
- 39 pura-varggada bhaktarige kota pa-
- 40 tra-sâsana â Nâgamnna-
- 41 vodeyara voppa
- 42 śrî vîra-Bukanna-
43. vodeyaru
- 44 śrî śrî śrî

Translation.

Be it well. On Thursday 2nd lunar day of the bright half of Pushya in the auspicious Śaka year 1282, the cyclic year Vîkârî.

Be it well. While the illustrious mahâmandalêśvara, conqueror of hostile kings, champion over rulers who break their word, Śrî Vîra Bukanna Vodeyar defeated the enemy kings by the prowess of his arms and ruled steadily in peace and comfort at his residence in Hariharapattana in the Hoysana kingdom.

A dependant on his lotus feet the illustrious champion over Khantikâra kings (khantikâra-râjara-ganda) Teppada Nâganna Vodeyar granted the village

Chêramanahallî which was situated in Tagare-nâd belonging to Hoysana-nâdu and which had been bestowed on him for maintenance (*umbali*) by the illustrious Vîra Bukkanna Vodeyar, after fixing the tax of one hana? (*kulapramânu*) and making it free of all imposts and forming a new village out of it called Chendapura in the name of his brother Chandapa Vodeyar to (the god) Mallinâthadêvaru at Bêlûr, to Kôyade Vodeyar, deep in righteousness, to last for as long as the moon and stars endure and with pouring of water

The future kings will maintain this dharma (charity) All will continue this *pura* (hamlet)

He who takes away land given by oneself or others will be born as a worm in ordure for sixty thousand years

This *patra-śāsana* (inscription recording a document containing a gift or sale) was granted by Nâganna Vodeyar to the *bhaktas* (lit devotees here Vîśaiva priests) belonging to the *puravarga* (village population) in order that a stone might be set up in front of the village recording a grant to this effect.

The signature of the said Nâganna Vodeyar —

Śrî Vîra Bukkanna Vodeyaru Śrî Śrî Śrî.

Note

This records a grant of a village for the Vîraśaiva or Lingâyat priests at Bêlûr by Teppada Nâganna Vodeyar during the reign of the Vijayanagar king Vîra Bukkanna Vodeyar I. The village granted consisted of the lands of the village Chêramanahallî in Tagarenâd which belonged to Hoysana-nâd. The object of the grant was to perpetuate the name of the donor's brother Chandapa Vodeyar and the new village was accordingly named as Chandapura.

Who was the donee? We find the names of Mallinâthadêvaru of Bêlûr and Kôyade Vodeyar as the donees. Whether Mallinâthadêvaru means a priest or a god at Bêlûr cannot be determined. Probably the latter is meant by Mallinâthadêvaru and Kôyade Vodeyar was the priest of the temple and the grant was made for the services of the god and Kôyade Vodeyar, its priest, was entrusted with the management and enjoyment of the lands on his performing the necessary services for the god. With him were associated the Bhaktas referred to as donees in line 39.

Nothing is known from inscriptions about a temple at Bêlûr dedicated to the god Mallinâthadêvaru.

Hariharapattana where Bukkanna Vodeyar is stated to be camping is probably the same as Harihara in Chitaldrug District situated at the confluence of the Tungabhadra and Haridra rivers. It has a temple dedicated to the god Harihara, a combination of the gods Vishnu and Śiva. As a sacred place it is referred to in several inscriptions (E. C. V. Arsikere 108 of Ś 1177, Hassan 6 of Ś 1437,

E C XI Davangere 23 of Ś 1332, 26 of 1300 A. D., 36 of Ś 1190, etc.). It is also called Hariharadēvapura in a copper plate grant of Bukka II, dated 1352 A.D. (E. C XI, Davangere 67) It is called Hariharapura in an inscription at Harihar, dated 1280 A.D (E C. XI, Davangere 59)

The donor Teppada Nāganna Vodeya with the title Khanti-kāra-rāyara-ganda (punisher of kings who talk vainly) was a son and subordinate of the Vijayanagar king Bukka I. (See E C IX, Hoskote 93, 113, X, Chikballapur 63, V. Hassan 19.) The date of the grant corresponds to 22nd December 1359 a Sunday taking Ś 1281 Vikāri

KADUR DISTRICT.

NARASIMHARAJAPURA SUB-TALUK

25

At the village Bālehalli in the hobli of Bālehonnur, on a slab standing in the enclosure of the Vīrabhadra temple

Size 2' 6" × 1' 6"

ನರಸಿಂಹರಾಜಪುರ ಸಬ್ ತಾಲ್ಲೂಕು ಬಾಳೆಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೆಹಳ್ಳಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ

ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 2-6" × 1-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ಭುತಯ ಶಕವ ೧೨೯೦ನೆಯ ಕೀ
- 2 ಲಕನಂವತ್ಪರದ ಫಾಲ್ಗುನ ಬ ೧೦ ಆ ಶ್ರೀಮನ್ಮಹಾ ಮಂ
- 3 ಡಲೇಸ್ವರಂ ಅರಿಯಾಯ ವಿಭಾಡ ಭಾಸೆಗೆ ತಪ್ಪುವ ರಾಯರ
- 4 ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕಣೊಡೆಯರು ಪ್ರಿಧ್ವೀರಾಜ್ಯಂಗಯ್ಯತ್ತಿ
- 5 ರೆ ಅರಗದ ರಾಜ್ಯವನಾಳುವ ಕುಮಾರ ವಿರುಪಂಣ
- 6 ಒಡೆಯರ ಮಹಾಪ್ರಧಾನಿ ಮಾದರಸೊಡೆಯರು
- 7 ಮಾಡಿದ [ಧ] ಮ್ಮ ಸಾತಳಿಗೆ ನಾಡೊಳಗ ಬಾಳೆಹಳೆಯ ವೀರೇ
- 8 ಸ್ವರದೇವರಿಗೆ ಅಮೃತಪಡಿಗೆ ಬಾಳೆಹಳೆಯ ವರ
- 9 ಹೆ ೧೦೦ರ ೪೦ ಕುಳವಕಡಿದು ನಾಡುಸಂತೆ
- 10 ಲಿ ಸಿಗುರವಳಿ ಒಳಗೆ ಭೂಮಿಗ ೧೦೦ || ೦
- 11 ವೀರಭದ್ರನಿಗೆ
12. ಆ ಮಾದರಸೊಡೆಯರು ನಾಡುಳಿಯಲು
13. ಬ್ರಾಹ್ಮ
- 14 ಣರಸತ್ರ ಧರ್ಮವನು ಅರಳಿದೊಡೆ
15. ವಾರಣಾಸಿಯಲು ಸಾವಿರ ಕವಿಲೆಯ ಕೊಂದ
- 16 ಪಾಪದಲಿ ಹೋಹರು || ಸ್ವದತ್ತಂ ಪ [ರ] ದತ್ತಂ
17. ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಪೃಷ್ಠಿವ
18. ಪ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

Transliteration

- 1 svastī śrī jayādbudāya śakava 1290 neya Kī-
2. laka-samvatsarada Phālguna ba 10 â śrīman mahâman-
3. dalêśvaram arirāyavibhâda bhâsege-tappuva-rāyara-
- 4 ganda śrīvīra-Bukanodeyaru prithvîrājyam geyyuttī-
5. re Âragada rājyavanāluva Kumâra Virupamna-
- 6 odeyara mahâ-pradhāni Mâdarasa-odeyaru
- 7 mādida [dha] rmma Sâtalige-nâdolage Bâlehalliya Vîrê-
- 8 svara-dêvarige amītapadige Bâlehalli vara-
- 9 ha 101 ra 40 kulava kadidu Nâdu-sante-
- 10 li Siguivali olage bhūmi ga 101⁰
- 11 Virabhadrianige
- 12 â Mâdarasaodeyaru Nâduliyalu
- 13 . Brâhma-
- 14 nara satra-dharmmavanu âralpidode
- 15 Vâranâsiyalu sāvira-kavileya konda
- 16 pâpadali hôharu || sva-dattam pa [ra] dattam
- 17 vâ yô harêti vasumdharâ shashti-var-
- 18 sha sahasrâni vishthâyâm jâyatê krmi

Note

This belongs to the reign of Bukka I (Bukkannodeyar), king of Vijayanagar. He is given the titles mahâmaṇḍalêśvara and arī-rāya-vibhâda (conqueror of enemy kings). Under him Kumâra Virupannodeyar is stated to be the ruler of the kingdom of Âraga. This Virupannodeyar was a son of Bukka I and several inscriptions of his are found in this area (See E. C. VI, Koppa 6 of 1369, Mudgere 52 of 1370, VIII, Tirthahalli 16 of 1377). The kingdom of Âraga included parts of the present Koppa, Mûdagere, Tirthahalli and Nagari Taluks.

The present record registers a gift of land in the village Bâlehalli (the details regarding this land cannot be made out clearly owing to the letters indicating the same being not clear) by Mâdarasa-odeyar, *mahâpradhâni* (chief minister) of Virupannodeyar for the service of food offerings in the temple of Vîrêśvara (same as Vîrabhadra) in the village Bâlehalli situated in Sâtalige-nâd district. He is stated to have granted certain taxes (details not clear) in Nâduli (?) for setting up a free boarding house for Brahmans.

Mâdarasa Odeyar of the grant is the same as Mâdhava-mantri who ruled from about 1347 to 1391 the kingdoms of Chandragutti, Âraga and Konkan during the reigns of Harihara I, Bukka I and Harihara II. He was a scholar, general and minister. He was a Śaiva Brahman and disciple of the Kâlāmukha priest Kriyâsakti (See M. A. R. 1929, p. 171 and Ep. Ind. XXI, p. 18).

The grant is dated Ś 1290 Kīlaka sam. Phāl. ba. 10 corresponding to Sunday, March 4, A D. 1369 The record ends with the usual imprecation.

26

Copper Plate in the possession of the Bālehonnūr-matha at Bālehalli
in the same Narasimharajpura Sub-Taluk

Size $12\frac{1}{2}" \times 8\frac{1}{2}"$

Kannada language and characters

Single plate only with raised edges The plate belongs to the Mūdigere matha,
which is a branch of the Bālehonnūr-matha.

ನರಸಿಂಹರಾಜಪುಗ ನಬ್ ತಾಲ್ಲೂಕು ಬಾಳಹಳ್ಳಿಯ ಮರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ $12\frac{1}{2}" \times 8\frac{1}{2}"$

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವ ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವ ಸೈಸ್ತಿಶ್ರೀ
- 3 ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೬೩೦ನೆ
- 4 ಯ ಸರ್ವಜಿತುಸಂವತ್ಸರದ ಮಾಘ ಶು ಕ್ಲಿಷ್ಣ ಶ್ರೀ ಮತ್ಸ
- 5 ಜ್ಞಾನಶುಭ ಶಿವಾಚಾರ ಸಂಪನ್ನರಾದ ಕುರುವದ ಹಾಲದೇ
- 6 ವರಿಗೆ ಬೊಕ್ಕನದ್ದ ಸಿದ್ಧ ಬಸವೈಯನು ಕಳಸದಲ್ಲೂ ಕಟ್ಟಿಸಿ
- 7 ಕೊಟ್ಟಿ ಎರಕ್ಕಮರದ ಧರ್ಮಕ್ಕೆ ಯೆಡವ ಮುರಾರಿ ಕೋಟೆ
- 8 ಕೋಲಾಹಲ ವಿಶುಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಪಾಪ
- 9 ಕ ಶಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾ
- 10 ಯ ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪ್ಪನಾಯಕರ
- 11 ಪ್ರಪಾತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪಾತ್ರರು ಸೋಮಶೇಖರನಾ
- 12 ಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರ
- 13 ಪುತ್ರರು ಬಸಪ್ಪನಾಯಕರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನದ
- 14 ಮರ್ಶಾಸನದ ಕ್ರಮವೆತ್ತೆಂದರೆ ಯೀಮರದ ಧರ್ಮಕ ಉ
- 15 ತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯಕ್ಕೆ ಶಾಸನವಿಲ್ಲ ಶಾಸನವ ಬರಸಿಕೊಡಬೇಕೆಂ
- 16 ದು ಮರಿಯಪ್ಪನವರು ಹೇಳಿದ್ದರಿಂದ ಉತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯ
- 17 ಗೆ ಬರಸಿಕೊಟ್ಟದು ಯೀಮರದ ಧರ್ಮ ಕೆಟ್ಟ ಸ್ವಾಸ್ಥ್ಯ ಕಳ
- 18 ಸದಸೀಮೆ ಸಂಸೆಗ್ರಾಮದ ವಳಗಣ ಕೋಣೆಗೋಡಗ್ರಾಮ
- 19 ರಕೆ ಪ್ರಾಕುರೇಖಿಸಿದಾಯದಿಂದ ಗ ೪೧|| ಬಿರಾಡದಿಂದಲ್ಲ
- 20 ಗ ೨೯||| ಮಳವರಿಯಿಂದ ಗ ||೧||| = ಅಂತು ಗ ೬||೪ = ಮೊ
- 21 ಟ್ತಿನಲ್ಲೂ ಕೂಡಿದ ಕುಳವಿಶೇಷದ ಬಗೆಯಲ್ಲೂ ಯೀಗ್ರಾಮಕೆ
- 22 ಕೂಡಿದು ಗ ೧||೨| ಉಭಯಂಗ ೮||೧| = ಸ್ವಾಸ್ಥ್ಯ ಪಾಲಕೊ
- 23 ಣೆ ಕೋಡಿಂದ ರೇಖೆ ಪ್ರಮಾಣಿಸುತ್ತ ಗ ೨೯೩|||ಕ್ಕೆ ವಿವರ
- 24 ಹುಟ್ಟುವಳಿಯಿಂದ ತೋಟಮರ ೨೦೦ಕ್ಕೆ ಗ||೩ ಮೊಣಸು

ಹಿಂಭಾಗ

- 25 ಪಡಿ ೫ಕೆ ೧೦|| ಯೇಲಕಿಪಡಿ ೩ಕೆ ೧೦|| ಅಂತು ೧೦೦|| ನಷ್ಟದಿಂ . ಸ್ತ
26. ೪ದ ನಷ್ಟದಿಂದ ಮರ ೩೦೦ಕೆ ೧೦೦|| ಉಭಯಂಗ ೨೧೩|| ಹೊನ್ನಾ
27. ೧ಿ ಆಗಾಮಿಮಾಡಿಕೊಂಬ ಹೆಚ್ಚಿಗೆಯಿಂದ ೧೨|| ಉಭಯಂಗ ೨||೧
- 28 ಉಭಯಂಗ ೧೦೧೨|| = ಹೆಂನೊಂದು ವರಹೆನ್ನು ಯಿಪಣಹಾಗೂ
29. ಬೇಳೆಯನ್ನಾಸ್ತಿ ಮಾನ್ಯದ ಯೆತ್ತುನಡೆ ೨ಯೆರಡು ಯೆತ್ತಿನ ಮಾನ್ಯಸಹಾಶಿ
30. ವಾರ್ಷಿಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯೀಧೂಮಿಗೆನೆಟ್ಟ ಲಂಗಮುದ್ರೆ ಕಲ್ಲನೊಳಗು
- 31 ಕ್ಷನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಶಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂ
32. ಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ಯೀಧೂಮಿಯಲಿ ಸಸ್ಯಾರಾಮ
- 33 ಮುಂತಾಗಿಯೇನು ಅಧಿಕಪಲವಾಹಂತೆ ಸಹಾ ಆಗುಮಾಡಿಕೊಂ
34. ಡು ಮಾನ್ಯದಯೆತ್ತು ನಡೆ ೨ ರಮೇಲೆ ಅಡಕೆ ಮೆಣಸು ಝರಿಪಟ್ಟಿಕ
35. ವಾಡ ಮುಂತಾದ ಘಡಿಸಿನ ಸರಕು ಹೊರತ್ತಾಗಿ ಹೇರಿಕೊಂಬ ಜಿನಿಸು
- 36 ಅಕಿಛತರಾಗಿ ಉಪುಹುಳಿದಿದಳ ಬೂನ ಯಂಣೆ ತುಪ್ಪ ಬೇಳೆ ಬೆಲ್ಲ ಕಾ
- 37 ಯಿ ಕತ್ತ ಕಾಚು ಖೊಬರಿ ಜವಳಿ ಕಬುನ ಹೊಗಸೊಪ್ಪು ಉತ್ತುತೆ ಬರ್ಜೂ
38. ರ ಯಿಂಗು ಜೀರಿಗೆ ಮೆಂಧ್ಯ ನೀರುಳಿ ಬೆಳುಳ್ಳಿ ಅರಿಸಿನ ಶುಂಟಿ ಮುಂತಾದ ಜಿನಿ
39. ಸನು ಹೇರಿಕೊಂಡು ವೀರಮಾಹೇಶ್ವರ ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂವ್ರಾಕ್ಯಸ್ಥಾಯಿ
40. ಗಳಾಗಿ ಸುಖದಿಂ ಮರಧರ್ಮವನಡಸಿಕೊಂಡು ಬಾಹದಂದು ಬರಸಿಕೊಟ್ಟ ಧರ್ಮ
41. ಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಳಶ್ಚ ದ್ಯೌಧೂಮಿರಾಪೋಹುದಯ
42. ಂ ಯೆಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂದ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತ್ತಿ ನರಸ್ಯಉ
43. ತಂ ದಾನಪಾಲನಯೋರ್ಮದ್ಯ ದಾನಾಭೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ
44. ಮವಾಪೋತಿ ಪಾಲನಾದಚುತಂಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂಪರದ
45. ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತಂ ಸಿಶ್ವಲಂಭವೇತ್ತು ಯೆತ್ರಯೋಗೀ
46. ಶ್ವರಃ ಕುರ್ಯಾತ್ತು ಸಿವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತ್ತುವಸಂತಿ ತತ್ರತೀರ್ಥಾನಿ ಶರ್ವಾ
47. ಣಿ ಸತತಂ ಗುಹಾ ಹರಸ್ಯಪ್ರೀಣನಾರ್ಥಂತು ಶಿವಭಕ್ತಾಯ ದೀಯಂತೆ ದಾ
48. ನಂತದ್ವಿಮಲಂ ಪ್ರೋಕ್ತಂಕೇವಲಂ ಮೋಕ್ಷಸಾಧನಂ ಶ್ರೀ ಸದಾಶಿ
49. ವ

Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds

Be it well In the victorious year 1630 of the Śâlivâhana era, the cyclic year Sarvajit, on the 5th lunar day of the bright half of Mâgha —

For the charities of the *virakta-matha* built at Kalasa by Bokkasada Sidda-basavaiya for Kuruvada Hâladêvaru possessed of pure and righteous Sivâchâra, the illustrious Basappa Nâyaka, son of Chennammâji, lawful queen of Sômasêkhara Nâyaka, and grandson of Sivappa Nâyaka and great grandson of Siddappa Nâyaka, descended from Keladi Sadâśivarâya Nâyaka, *Edevamurâru*, *kôtekôlâhala*, establisher of the Viśuddha-vaïdikâdvaita-siddhânta, and devoted to Śiva and gurus, got executed the following charter of the gift of land —

As Mariyappa represented that there was no śâsana for the grant of land

made to this matt and that a śāsana should be got written for the same, the following has been executed in writing for the grant of land made —

The village of Konegôdu belonging to the village Samse in Kalasa-sîme has been granted for the charities of this matt. The income of the said village is 4 gadyânas and $1\frac{1}{2}$ hanas from the old *śidhâya* (fixed revenue), 2 gadyânas and $\frac{3}{4}$ hana from *bwâda*, $\frac{1}{2}$ gadyâna and $1\frac{1}{4}$ hana from *malavari*, total $6\frac{1}{2}$ gadyânas and $4\frac{1}{8}$ hanas. Additional special taxes added to the income of the village $1\frac{1}{2}$ gadyânas and $2\frac{1}{4}$ hanas. The total income of this estate is $8\frac{1}{2}$ gadyânas and $1\frac{6}{8}$ hanas. The old income of Pâla Konekôdu is 2 gadyânas and $3\frac{3}{4}$ hanas. Details for this — For the produce of 200 trees, 8 hanas, for 5 *padis* of pepper $1\frac{3}{4}$ hanas, for 3 *padis* of cardamoms $1\frac{1}{2}$ hanas, total 1 gadyâna and $1\frac{1}{4}$ hanas. From *nashta* and *sthalada-nashta*, for 300 trees 1 gadyâna and $2\frac{1}{2}$ hanas, total 2 gadyânas and $3\frac{3}{4}$ hanas. Increase of income due to new additions of land, $2\frac{1}{4}$ hanas. Total 2 gadyânas and 6 hanas. Grand total 11 gadyânas and $2\frac{6}{8}$ hanas.

In addition to this landed estate, a *mânya* for 2 pack bullocks has been granted as an act of devotion to god Śiva.

As the above grant has been made by us, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them, the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready income and possibilities and also increase the produce of the land by growing new plants and setting up gardens.

You may also carry on the two pack-bullocks which have been exempted from customs duties articles such as rice, paddy, *ragi*, salt, tamarind, pulses, *bûsa* (chaff on wheat?), oil, ghee, dhall, jaggery, cocoanuts, kâchu, dry coconut (copra), cloth, non, tobacco, dates dry or fresh, asafoetida, cumin seed, fenugreek, onions, garlic, turmeric and ginger but you should not carry on them free of duties packages of heavy articles? (*gadasina-saraku*) such as arecanut, pepper, lace, etc. You may enjoy this grant in the succession of Śaiva priests (*Vîra-mâhêśvara*) for as long as the moon and sun endure and carry on the charities of your matt. Thus is the dharma-śāsana written.

The moon, sun, etc., know men's actions

Between making a new gift and preserving one already made, preserving is better than making a gift. By taking away what another has given, one's own gift is rendered useless. Where a *yôgisvara* worships Śiva-linga even once, Pârvatî and Shanmukha, there all sacred waters (*tîrthânî*) dwell always. Whatever is given to a devotee of Śiva is an act of devotion to Śiva and is free from sin and is an essential aid to salvation.

Śrî Sadâśiva.

Note

This registers the grant of a charter making a gift of lands to a Vîraśaiva matt at Kalasa in Mûdagere Taluk by the Keladi king Basappa Nâyaka I (1697-1714).

son of Chennammâji. This matt is stated in the grant to have been constructed by Bokkasada Siddabasavaiya and some lands were made over to the matt apparently by the Keladi king but at the time no śâsana had been given. Now a śâsana was granted by the king at the instance of a person named Mariyappa to the priest of the matt named Hâladêvaru of Kurava.

The lands granted were situated in the hamlets Konegôdu and Pâla Konegôdu belonging to the village Samse in Kalasada-sîme and brought an annual revenue of 11 varahas, 2 hanas, one hâga and bèle. In addition to the gift of lands the donee was allowed to carry certain articles of merchandise on two bullocks free of customs duties. The usual imprecatory verses and two verses glorifying the reward of making gifts to Śiva and his devotees are found at the end of the grant. The king's signature Śrî Sadâśiva concludes the grant.

The date of the grant is given as 5th lunar day of the bright half of Mâgha in the cyclic year Sarvajitu, Śaka year 1630 and is equivalent to January 16, 1708 A. D.

MYSORE DISTRICT.

MYSORE TALUK.

27

A sannad of Krishnarâja Odeyar III, dated 1822 A. D. brought by Pandit Nanjundârâdhya, Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲಿ ಪಂಡಿತ ನಂಜುಂಡಾರಾಧ್ಯರು ಹಾಜರಾದ ಸನ್ನದು

ದೇವ ನಾಗರಾಕ್ಷರದ ಮೊಹರು

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೨ ಮಂಗಳವಾರದಲ್ಲು ಶ್ರೀ
ಮತು || || ಮಹಿಶೂರು ಅಮೀಲ ನಂಜರಾಜ್ಯಗೆ ಬರಶಿಕಳುಕಿ
ದ ನಿರೂಪ ಅದಾಗಿ ಮಹಿಶೂರು ತಾರೊಕು ದ್ಯಾವಲಾಪುರದ ಮ
ರದ ಗುರುಶಾಂತಪ್ಪನವರಿಗೆ ಕಂಟರಾಯ ಹದಿನೈದು ಹಣದ ಭೂ
ಮಿಯನ್ನು ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸುವ ಬಗ್ಗೆ ಅಪ್ಪಣೆ ಕೊಟ್ಟು ಯಿ
ಧಿತ್ತು ಸಾಗುವಳಿ ಭೂಮಿಯಲ್ಲಿ ಬೆದ್ದಲು ಭೂಮಿಯನ್ನು ಸರಕಾ
ರದ ಪಾರದ ಭೂಮಿಯಲ್ಲಿ ಆಗಲಿ ಯವರು ಮಾಡಿ ಯಿರುವ ಕಂದಾಯದ ಭೂಮಿಯಲ್ಲಿ ಆಗಲಿ ಯಿದರಲ್ಲಿ ಯವರು ಕೇಳಿ
ದ ಬಳಿಯ ಕಂಟರಾಯ ಹದಿನೈದು ಹಣದ ಭೂಮಿಯನ್ನು
ಗೊತ್ತುಮಾಡಿ ಕೊಟ್ಟು ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಆರಭ್ಯಾ ಪ
ರುಷಂ ಪ್ರತಿಯಲ್ಲಿ ತಾಜಾಸಂನದ ಪುಜೂಜು ಮಾಡದೆ ನಿರುಪಾ
ಧಿಕದಲ್ಲಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವದು ಯೀ
ಭೂಮಿಗೆ ಲಿಂಗ ಮುದ್ರೆ ಶಿಲಾ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿಕೊಡುವದು

ಯೇ ಸಂನದ ನಕಲು ತಾಲೂಕದ ಶಿರಸ್ತಾರದಪ್ಪರಕೆ ಬರೆಶಿ ಅನೇ
 ಲ ಸಂನದು ದ್ಯಾವರಾಪುರದ ಮರದ ಗುರುಶಾಂತಪ್ಪನವರ ವಶ
 ಕೆ ಕೊಡುವದು ತಾರಿಕು ೨೬ನೆ ಮಾಹೆ ನವಂಬರ ಸನ್ ೧೮೨೨ನೆ ಯಿಸ
 ವಿ ಏತ್ತ ಪ್ರಸನ್ನೈಯ್ಯಮುನಷಿ ಹುಜೂರು ಕಂಟರಾಯಿ ಹದಿನೈದುವರ
 ಸಾದ ಧೂಮೀ ಯನಾಮಾಗಿ ನಡಶಿ ಕೊಂಡು ಬರುವದು ಶ್ರೀಕೃಷ್ಣ

Note.

This sannad records the gift of lands of the annual revenue of 15 *kanthurāya* *hanas* free of taxes made by the Mysore king Krishnarāja Vadeyar III to Gurusantappa, head of the (Virasaiva) matt at Dyāvalāpura village in Mysore Taluk. It is addressed to the Ānīl (Amildar) of Mysore (called in the sannad Mahisūru-Iāluku) named Nanjarājaiva. The donee was permitted to select dry lands of the annual revenue of 15 hanas either in the lands cultivated under Government management, or in the lands cultivated by the donee under *kandāyam* basis (i.e., paying a certain rent each year). The grant was to commence from the year Chitrabhānu and in the land was set up a stone marked with linga.

The grant bears the usual Dēvanāgarī seal of Krishnarāja Vadeyar III and the signature Sri Krishna. It is dated 26th November 1822 A D, Tuesday 12th lunar day of the bright half of Kārtika in the year Chitrabhānu.

28

In the city of Mysore, in the temple of Sāntīśvara-basti, on the brass-plated pedestal of the image of Sarvāhna-yaksha and Kūshmāndī—yakshini

Kannada language and characters.

ಮೈಸೂರು ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಸರ್ವಾಹ್ಲಯಕ್ಷ — ಕೂಷ್ಮಾಂಡ ಯಕ್ಷಿಣಿಯರ ಪೀಠದ ಪಿತ್ತಾಳೆ
 ತಗಡಿನಲ್ಲಿರುವ ಶಾಸನ

1. ಮಹಿಸೂರ ವೇವಸ್ತಾನದ ಶ್ರೀ ಸರ್ವಾಹ್ಲಯಕ್ಷೇಶ್ವರ
2. ಸ್ವಾಮಿಯವರ ಪಿರ ಪ್ರಭಾವಳಿ ದನಕಾರ ಪದ್ಮ ಪ್ರಿಯ್ಯ
3. ನಮಗಮರಿನಾಗೈಯನಶಾವೆ || ೮ ||

Note

This records the gift of the brass covering of the pedestal of the figure of Sarvāhna Yaksha in the above temple at Mahisūri (Mysore) by a person named Marīnāgaiya, son of Danikāia Padinaiya. The characters belong to the 19th century

29

On a gong in the same Basti

Kannada language and characters

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಜಾಗತೇಮೇಲೆ.

ಮಾ|| ಶ್ರೀ|| ಶಾ|| ದೋ|| ಸಿರಸೈಯನ ತಮ್ಮ | ಪುಟ್ಟಯ್ಯನ ಸೇವೆ

Note

This records the gift of the above gong by Puttaya, younger brother of Śīrasaīya, retired shanbhog

30

On the pedestal of the bronze image of Ananta-tīrthankara in the same Basti.
Kannada characters and Sanskrit language.

ಮೈಸೂರು ಸಂತೇಪೇಟೆ ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಕಂಚಿನ ಅನಂತಶಿರ್ಧಕರ ಬಿಂಬದ ಪೀಠದಮೇಲೆ

1. ಶ್ರೀಮತ್ಕಸ್ಯಪಗೋತ್ರಜೋ ಜಿನ ಪದಾಂಭೋಜೇಲಸಂಪುಟದಃ ಕ್ಷಾತ್ರಿಯೋತ್ತಮ ದೇವರಾಜನೃಪತಿಃ ಸದ್ಧರ್ಮ
2. ಪತ್ನೀಸಹ ಕೆಂಪಮ್ಮಣ್ಯಭಿಧಾನಯಾವ್ರತಯುಜಾಸ್ವರ್ಗಾರ್ಹಪ್ರದಂಕೃತ್ವಾನಂತಪ್ರತಂತದಾ
- 3 ರಚಿತವಾನ್ ಬಿಂಬಮುದೈತಚ್ಛುಭಂ || ಅಂಬುಧೀಂದ್ರಿಯಶೈಲೇಂದುಪ್ರಮಿತೇಸ್ಥಿನ್ ಶಕಾಬ್ದಕೇ |
- 4 ನಂದನೇವತ್ಸರೇಭಾದ್ರಮಾಸೇ ಶುಕ್ಲಾಷ್ಟಮಿತಿಥೌ | ಅನಂತನಾಥಬಿಂಬಸ್ಯ ಪ್ರತಿಷ್ಠಾಂ ಜಗ
- 5 ದುತರಾಂ | ಕಾರಯಾಮಾಸ ಪೂರ್ವೋಕ್ತದೇವರಾಜನೃಪೋತ್ತಮಃ ||

Transliteration

- 1 śrīmat-Kasyapa-gôtrajô Jinapadâmbhôje lasam shatpadah kshâtrīyôttama-
Dêvarâjanripatīh saddharmma-
2. patnyâ saha Kempammānyabhidhānayā vratayujā svarggâpavargapradam
kritvā nantavratam tadâ
- 3 rachitavân bimbam mudaitach chhubham || ambudhîmdriya-śailêmdū
pramitêsmin Śakâbdakê |
4. Nandanê-vatsarê Bhâdramâsê suklâshtamî-tithau | Anantanâtha-bimbasya
pratishthâm jaga-
- 5 d-utarâm kârayâmâsa pûrvôkta-Dêvarâja-nripôttamah ||

Translation

King Dêvarâja, the best of the kshatriyas, born of Kâśyapagôtra, a bee shining at the lotus feet of Jina, and his good queen named Kempammanni, devoted to religious rites (*vratayuj*) performed Ananta-vrata, which leads to heaven and salvation and at the conclusion of the *vrata* caused this auspicious image to be made In the year Nandana, in the Saka year counted by seas, organs of sense, mountains and moon (1754), in the month Bhâdrapada, in the 8th day of the bright fortnight, the above king Dêvarâja got this image of Anantanâtha to be consecrated.

Note.

This records the observance of Anantavrata, which consists of the worship of the Jaina Tīrthankara named Anantanâtha with suitable fasts, etc, by Dêvarâja-nripatī and his wife Kempammanni and the setting up of the metallic image of Anantanâtha in the Śāntīśvara-basti by him along with his wife Kempammanni.

Dēvarāja-nripatī here referred to was a member of the Arasu community in Mysore. The date of the consecration corresponds to September 2, 1832 A. D., when Krishnarāja Vadeyar III was the King of Mysore

31

On two lamp stands (*dīpasthambha*) in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ಎರಡು ದೀಪಸ್ತಂಭಗಳಮೇಲೆ.

ಕೇವಲದ್ವೈಪದಂಪ್ರಾಪ್ತ ಶ್ರೀಶಾಂತಿಸ್ವಾಮಿನೇರ್ಪಿತಂ | ಚಾಮರಾಜಮಹಿಷ್ಯೇದಂ ದೇವೀರಮ್ಮಣ್ಣಿ ಸಂಜ್ಞಯಾ | ೧

Note.

This records that the above lamp-stands were presented to Śāntīśvara-basti by Dēvirammanni, queen of Chāmarāja for the attainment of perfect faith Chāmarāja here referred to is the Mysore King Chāmarāja Vodeyar IX (1776-1796).

32

On four pots of the same Basti

Kannada characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ನಾಲ್ಕು ಚೆಂಬುಗಳಮೇಲೆ

ಮಹಿಷಾಪುರಶಾಂತೀಶಾಭಿಷೇಕಾಯನರ್ಪಿತಂ | ಚಾಮರಾಜಮಹಿಷ್ಯೇದಂ ದೇವೀರಮ್ಮಣ್ಣಿ ಸಂಜ್ಞಯಾ

Note.

This records the gift of the four brass vessels (*chambu*) by the queen Dēvirammanni of the previous record for the *abhishēka* (bathing) of Śāntīśa of Mahishāpura who is the same as the god Śāntinātha in Mysore.

33

On the brass covering of the Gandhakuti panel in the doorway of the garbhagriha in the same basti

Kannada language and characters

ಅದೇ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಲಲ್ಲಿರುವ ಗಂಧಕುಟಿ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ.

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೭೩೬ನೆ ಭಾವಸಂ | ಅಶ್ವೀಜ ಶುಕ್ಲ ೧೫ ಶ್ರೀ ಶಾಂತೀಶ್ವರ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಗಂಧಕುಟಿಯು ಧನಿಕಾರ ಪದ್ಧತಿಯನು ಪುತ್ರ ನಾಗೈಯನ ಸೇವತಗಡು ೩೬ ||

Note

This records that the brass-covered doorway (*gandhakuti*) was the gift of a person named Nagaiya, son of Dhanikāra Padmaiya. The weight of the metallic

plate is given as 39½ (seers) The date of the gift is given as S' 1736 Bhâva sam. Âsv. śu 1 corresponding to October 14, 1814 A. D.

34

On the brass covered door of the sukhānāsi in the same basti

Kannada characters and Sanskrit language

ಅದೇ ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿ ಬಾಗಿಲ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ.

ಶ್ರೀಮಚ್ಛಾಂತಿನೇಂದ್ರಸ್ಯ ಪಂಚಕಲ್ಯಾಣಸಂಪದಃ | ಶ್ರೀಯಾ ಮೇರುಜಿನಾಗಾರಂ ಹಸತಶ್ಚೈಕೈವೇಶ್ವನಃ | ೧ |

ಪರಾರ್ಥೈರಚನೋಪೇತಂ ಕವಾಟಮಿದಮದ್ಭುತಂ | ಕಾರಯಾಮಾಸ ನದ್ಧ

ಎರಡನೆಯ ಬಾಗಿಲಮೇಲೆ

ಕ್ಲ್ಯಾಶ್ರಾವಕೋಜೈನಮಾರ್ಗತಃ || ೨ || ನಾಗನಾಮಾಪಿತುಃ ಸ್ವಸ್ಯ ಮರಿನಾಗಾಕ್ಷಯಸ್ಯಚ | ಧನಿಕಾರಪದಾಧ್ಯ
ಸ್ಯಸ್ವಪೋಕ್ಷಸುಖಲಬ್ಧಯೇ || ೩ ||

Transliteration.

śrīmach-Chhāmti-Jinēmdrasya pañcha-kalyāṇa-sampadah |

śrīyā Mērujinā-gāram hasataśchaikya-vêśinanah | ೧ |

parārdhya-rachanōpētam kavātam idam adbhutam |

kārayāmāsa sadbhaktyā Śrāvako Jainamārggatah || ೨ ||

Nāga-nāmā pituh svasya Marīnāgā-hvayasya cha |

dhanikāra-padādhyasya svarmōksha-sukhalabdhayê || ೩ ||

Translation.

A person named Nāga, who is a Srāvaka, according to the Jaina path, got constructed with righteous devotion, for the attainment of the bliss of *mōksha* (liberation) to his father Nāga called also Marīnāga and holding the position of *dhanikāra* this wonderful doorway excellently prepared for this mansion of Śānti Jinendra who has attained five *kalyāṇas* which laughs at the Mērujināgāra by its beauty

Note

This records the construction of the above doorway by Nāga of the previous record. No date is given here but evidently it seems to be of the same date as the previous number *viz.*, 1814.

35

At the Royal palace in the Mysore City, on the umbrella of the throne
(Simhāsana)

Kannada characters and Sanskrit language

ಮೈಸೂರು ಅರಮನೆಯಲ್ಲಿರುವ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸಿಂಹಾಸನದ ಛತ್ರಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ ಚಾಮುಂಡಾ ಕೃಪಾಲಬ್ಧ ಶಾಶ್ವತೈಶ್ವರ್ಯಭಾಸ್ವರ |

ಕರ್ಣಾಟಪೃಥ್ವೀ ಸಾಮ್ರಾಜ್ಯರತ್ನಸಿಂಹಾಸನೇಶ್ವರ ||೧||

ಯಾದವಾನ್ವಯದುಗ್ಧಾಬ್ಧಿಶರದ್ರಾಕಾಸುಧಾಕರ |
 ಶ್ರೀಚಾಮರಾಜತನುಜ ಶ್ರೀಕೃಷ್ಣಧರಣೀಶ್ವರ || ೨ ||
 ಕುಲಕ್ರಮಾಗತಂ ರಮ್ಯಂ ಭದ್ರಪೀಠಮುಪೇಯುಷಃ |
 ಕೌತೂಹಲಾನಿ ಲೋಕಾನಾಂ ದೋಗ್ಧಿ ಭತ್ರಮಿದಂ ತವ || ೩ ||
 ತ್ವದ್ಯಶೋವಿಮಲೇಂದು ಶ್ರೀಜಾತಾಭಿಭವಶಂಕಿತಃ |
 ಏಷ ರಾಕಾಸುಧಾಂಶುಸ್ತ್ವಾಂ ಭತ್ರವ್ಯಾಜೇನ ಸೇವತೇ || ೪ ||
 ತ್ವದಾಶ್ರಯಮಹಿಮಾಸೌ ನೃಕ್ಕ್ಯತ್ಯ ತಪನತ್ವಿಷಂ |
 ಸದಾಕುವಲಯಾನಂದಮಾಧತ್ತೇ ಭತ್ರಚಂದ್ರಮಾಃ || ೫ ||
 ಬ್ರಹ್ಮಾ ವಿಷ್ಣುರ್ಮಹೇಶಶ್ಚ ಸ್ವಸ್ವೇಶಕ್ತಿಸಮನ್ವಿತಾಃ |
 ರತ್ನಸಿಂಹಾಸನಾರೂಢಂ ರಕ್ಷಂತು ತ್ವಾಮಹರ್ನಿಶಂ || ೬ ||
 ವಾಣೀವಾಗ್ವೈಃ ಪರಿಂ ದದ್ಯಾಲ್ಲಕ್ಷ್ಮೀಸ್ತಂಪದಮೂರ್ಜಿತಾಂ |
 ಮಂಗಲಾನಿ ಸದಾ ದದ್ಯಾತ್ಯವತೇ ಸರ್ವಮಂಗಳಾ || ೭ ||
 ತ್ರಯಸ್ತ್ರಿಂಶತ್ಕೋಟಿಸಂಖ್ಯಾ ಯೇ ದೇವಾಸ್ತ್ರಿದಿವಕಸಃ |
 ಭದ್ರಪೀಠೇ ಸುಖಾಸೀನಂ ರಕ್ಷಂತು ತ್ವಾಂ ಸಮಂತತಃ || ೮ ||
 ವಿಶ್ವೇದೇವಾಶ್ಚ ವಸಪೋ ರುದ್ರಾದಿತ್ಯಗಣಾಸ್ತಥಾ |
 ಭದ್ರಾಸನೇ ಸಮಾಸೀನಮವಂತು ತ್ವಾಮಹರ್ನಿಶಂ || ೯ ||
 ಪ್ರತಾಪಂ ತವ ಪುಷ್ಪಾತು ಲೋಕಚಕ್ಷುರ್ಗಭಸ್ತಿಮಾನ್ |
 ನಿರ್ಮಲಾಂ ಚಂದ್ರಮಾಃ ಕೀರ್ತಿಂ ಮಂಗಲಾನಿ ಮಹೀಸುತಃ || ೧೦ ||
 ಸೌಮ್ಯತಾಮಿಂದುಜೋ ದದ್ಯಾತ್ಪಾಂಜ್ವತ್ಸು ಸುರದೇಶಿಕಃ |
 ಸುನೀತಿಂ ಕವಿರಾದದ್ಯಾತ್ಸುಖಂ ಶನಿರನುತ್ತಮಂ || ೧೧ ||
 ರಾಹುರ್ಬಾಹುಬಲಂ ದದ್ಯಾತ್ಕೇತುಸ್ತವ ಕುಲೋನ್ನತಿಂ ||
 ಸರ್ವೇಗ್ರಹಾಸ್ಸನಕ್ಷತ್ರಾಃ ಸುಪ್ರಸನ್ನಾ ಭವಂತು ತೇ || ೧೨ ||
 ದುರ್ಗಾದೇವೀ ಗಣೇಶಶ್ಚ ಕ್ಷೇತ್ರಪಾಲೋಭಯಂಕರಃ ||
 ವಾಸ್ತೋಷ್ಪತಿಃ ಪ್ರಸನ್ನಾತ್ಮಾ ಸರ್ವೇ ರಕ್ಷಂತು ಸರ್ವತಃ || ೧೩ ||
 ಲೋಕಪಾಲಾ ಮಹಾತ್ಮಾನಃ ಸ್ವಾಂಸ್ವಾಂ ದಿಶಮುಪಾಶ್ರಿತಾಃ |
 ರಕ್ಷಂತು ತ್ವಾಂ ಸದಾ ಸರ್ವೇ ಭದ್ರಪೀಠಾಧಿರೋಹಿಣಂ || ೧೪ ||
 ಖರಾವತಂ ಸಮಾಸ್ಥಾಯ ವಜ್ರಹಸ್ತಃ ಪುರಂದರಃ |
 ತನೋತು ಸಂಪದಾಮೃದ್ಧಿಂ ತವ ರಾಜ್ಯಂ ಪ್ರಶಾಸತಃ || ೧೫ ||
 ಮೇಷಾರೂಢಃ ಸಪ್ತಹಸ್ತಃ ಸ್ತುಕ್ಸ್ವಾವಾದ್ಯಾಯುಧೋನಲಃ |
 ತೇಜಸ್ವಿತಾಂ ಪ್ರದದ್ಯಾತ್ತೇ ಸಿಂಹಪೀಠಾಧಿರೋಹಿಣಃ || ೧೬ ||
 ದಂಡಾದಿಕಾಯುಧೋಪೇತೋ ಮಹಿಷೋಽರಿಸಂಸ್ಥಿತಃ |
 ಧರ್ಮರಾಜಃ ಪ್ರಸನ್ನಸ್ತೇ ದದ್ಯಾತ್ಸರ್ವಮೇತಿಂ ಸ್ಥಿರಾಂ || ೧೭ ||
 ನರಾರೂಢೋ ಗದಾಪಾಣೀರ್ಯಾತುಧಾನಗಣೇಶ್ವರಃ |
 ದುಷ್ಟಗ್ರಹಭಯಂ ಛಿಂದ್ಯಾತ್ತವ ಪೃಥ್ವೀಂ ಪ್ರಶಾಸತಃ || ೧೮ ||
 ಪ್ರಚೇತಾ ನಕ್ರಮಾರೂಢಃ ಪಾಶಾದ್ಯಾಯುಧಸಂಯುತಃ |
 ದದ್ಯಾತ್ಪ್ರಸನ್ನಚಿತ್ತತ್ವಂ ಶ್ರಚಿತ್ತ್ವಂಚ ಸದಾ ತವ || ೧೯ ||
 ಬಿಭೃಚ್ಛೂರ್ಪಂ ಮೃಗಾರೂಢಃ ಪ್ರಾಣಾನಾಮಾಶ್ವರೋಮರುತ್ ||
 ಆರೋಗ್ಯಂ ಬಲಸಂಪತ್ತಿಂ ದದ್ಯಾತ್ತವ ನಿರಂತರಂ || ೨೦ ||
 ಅಶ್ವಾರೂಢಃ ಖಡ್ಗಹಸ್ತೋ ರಾಜರಾಜೋ ಮಹಾಯಶಾಃ ||
 ದದ್ಯಾತ್ಸರ್ವನಿರ್ದಿಮಕ್ಷಯ್ಯಾಂ ತ್ಯಾಗೇ ಸತ್ಯಪಿ ಭೂರಿಶಃ || ೨೧ ||

ತುಂಗಂ ಪುಂಗವಮಾರೂಢಃ ಶೂರಾದ್ಯಾಯುಧಜಾಲಭೃತ್ ||
 ದೇವದೇವೋ ಮಹೇಶಾನೋ ದದ್ಯಾದಾಯುಷ್ಯಮೂರ್ಜಿತಂ || ೨೨ ||
 ದಿಲೀಪಸ್ವಗರೋ ರಾಮೋ ಹರಿಶ್ಚಂದ್ರೋನಳಸ್ತಥಾ ||
 ಯಂ ಧರ್ಮಪುಸ್ತಕವರ್ತಂತ ತಂ ಧರ್ಮಮನುಷಾಲಯ || ೨೩ ||
 ಭಕ್ತಭಾಯಾಮನೋಹಾರಿ ಭದ್ರಾಸನಮುಪೇಯುಷಃ ||
 ನಿತ್ಯಂ ತೇ ದೇವಪ್ರಾಣಾಂ ಭವಂತೈರೀತಾ ಮಹಾಶಿಷಃ || ೨೪ ||

Transliteration

śrī Chāmumdâ-kripâ-labdha-śâsvataisvarya-bhâsvara |
 Karnâta-prithvî-sâmrâjya-ratnasimhâsanêśvara || 1 ||
 Yâdavanvaya-dugdhâbdhi-saiad-râkâsudhâkara |
 śrī Châmarâja-tanuja Śrī Kriṣṇadhaianîśvara || 2 ||
 kulakiamâgatam ranayam bhadrapîtham upêyushah |
 kautûhalânî lôkânâm dōgdhi chhatram idam tava || 3 ||
 tvaḍ yaśô-vimalêmdû-śrî-jâtâbhîbhavasamkitah |
 êsha râkâsudhâmśus tvâm chhatra-vyâjêna sêvatê || 4 ||
 tvaḍ-âsraya-mahimnâsau nyakkritya tapana-tvisham |
 sadâ kuvalayânamdam âdhattê chhatra-chamdramâh || 5 ||
 Brahmâ Vishnu Mahêśascha sva-sva-êakti-samanvitâh |
 ratna-simhâsanâûdham rakshamtu tvâm aharnîsam || 6 ||
 vâni vâgvaikhaîm dadyâl Lakshminîs sampadam ûrjitâm |
 mamgalânî sadâ dadyâd bhavatê Saivamangalâ || 7 ||
 trayastrimśat-kôti-samkhyâ yê dêvâs tri-divaukasah |
 bhadrapîthê sukhâśînam rakshamtu tvâm samamtatah || 8 ||
 Viśvêdêvâś cha Vasavô Rudrâdityaganâs tathâ |
 bhadrâsane samâśînam avamtu tvâm aharnîsam || 9 ||
 pratâpam tava pushnâtu lôkachakshur Gabhastimân |
 nirmalâm Chamdramâh kîrtim mamgalânî Mahîsutah || 10 ||
 saumyatâm Imdujô dadyât prâjñatvam Suradêśikah |
 sunîtim Kavi âdadyât sukham Saniranuttamam || 11 ||
 Râhur bâhubalam dadyât Kêtus tava kulōnnatim |
 sarvê grahâs sanakshatrâh suprasannâ bhavamtu tê || 12 ||
 Durgâdêvî Ganêśas cha Kshêtrapâlô bhayamkarah |
 vâstôshpatih prasannâtmâ sarvê rakhamtu sarvatah || 13 ||
 lôkapâlâ mahâtmânah svâm svâm dîsam upâśritâh |
 rakshamtu tvâm sadâ sarve bhadra-pîthâdhîrôhinam || 14 ||
 Airâvatam samâsthâya vajrahastah Purandarah |
 tanôtu sampadâm riddhim tava râjyam prasâsatah || 15 ||
 mêshârûdhah saptahastah suuk-sruvâdyâ-yudhō nalah |
 têjasvitâm pradadyât tê simhapîthâdhî-rôhinah || 16 ||

damdâdikâyudhâpêtô mahîshôpari sam-sthitah |
 Dharmarâjah prasannas te dadyâd dharmê matim sthirâm || 17 ||
 naranûdhô gadâpânir yâtudhâna-ganêśvarah |
 dushta-graha-bhayam chhimdyât tava prithvîm prasâsatah || 18 ||
 Prachêtâ nakram ârûdhah pâśâdyâyudha-samyutah |
 dadyât prasanna-chittattvam suchitvam cha sadâ tava || 19 ||
 bibhrachchhûrpam mrigâitûdhah prânânâm îśvarô Maîut |
 ârôgyam balasampattim dadyât tava niramtaram || 20 ||
 aśvârûdhah khadga-hastô Râjarâjô mahâyaśâh |
 dadyâd dhanarddhim akshayyâm tyâgê satyapi bhûriśah || 21 ||
 tungam pumgavam ârûdhah sûlâdyâyudha-jâla-bhrîh |
 dâvadêvô Mahêśânô dadyâd âyushyam ūrjitam || 22 ||
 Dilipas Sagarô Râmô Hariśchamdrô Nalas tathâ |
 yam dharmam anvavartanta tam dharmam anupâlaya || 23 ||
 chhatra-chhâyâ-manôhâri-bhadrâsanam upêyushah |
 nityam tē dēva viprânām bhavamt vêtâ mahâśishah || 24 ||

Translation

O king Śrî Kîshna, son of Śrî Châmaraja shining on account of everlasting wealth obtained by the favour of Śrî Châmundâ, Lord of the jewelled throne of the kingdom of Karnâta, the full moon of the autumn (śarad) to the Milky Ocean of the Yâdava family —

This umbrella of you who own the auspicious seat (throne) which has come down to you in lineal succession and is beautiful, makes the people filled with wonder. Afraid of defeat by the spotless moon of your fame, the moon (of the full moon day) serves you in the guise of an umbrella. Treating with contempt the brilliance of the sun by the power of your support, the moon of your umbrella causes joy at all times to the circle of the earth (otherwise to the lilies). May Brahmâ, Vishnu and Mahêśa together with their *śaktis* protect you day and night seated on the jewelled throne. May Vâni give you eloquence, Lakshmî great wealth and Sarvamangalâ, good fortune at all times. May the thirty-three crores of gods, the Visvedêvas, the Vasus, Rudras and the Âdityas protect you day and night seated on the throne. May Sûrya, the eye of the earth, increase your glory, the moon the spotless fame, Mangala good fortune, Budha loveliness (saumyatâ), Guru wisdom, Śukra statesmanship, Śani great happiness, Râhu strength of arm and Kêtu eminence in family (kulônnaṭi). May all the planets and stars be auspicious to you.

May Durgâdêvi, Ganêśa and the beneficent (*abhayankarah*) Kshêtrapâla and the propitious Vâstoshpati protect you on all sides. May all the great protectors of regions (*lôkapâla*) dwelling in their quarters constantly protect you seated on

the throne May Indra, seated on Airāvata and bearing the thunderbolt increase the wealth of you that rule over the kingdom. May the seven-handed Agni, seated on the ram and holding *sruk*, *sruva* and other weapons give glory to you seated on the throne May Dharmarāja seated on the buffalo and possessed of Danda and other weapons be favourable to you and give you an abiding love of Dharma May Nairrita, the lord of the Yātudhânas, armed with the mace and seated on a man remove the fear of evil spirits to you who rule the earth May Varuna seated on the crocodile and possessed of the noose and other weapons give you always peace of mind and purity May Vāyu, seated on the antelope and bearing the winnow grant you health and strength at all times. May the famous Kubêra armed with the sword and seated on the horse give you treasure undiminished in spite of liberal benefactions (tyāga) May the great Īśāna, god of gods, seated on the big Bull and bearing the trident and other weapons, give you long life

May you maintain the path of *dharma* followed by Dilīpa, Sagara, Rāma, Harischandra and Nala. May these blessings of gods and Brahmans always attend you seated on the beautiful throne under the shadow of the umbrella

Note

This inscription consisting of 24 *anushtubh* verses in Sanskrit invoking blessings on Krishnarāja Odeyar III is engraved on the gold umbrella of His Highness the Maharaja's throne in the Mysore Palace No date is given [See M A R. 1919, P. 44.]

36

At the temple of Prasanna Venkatarāmanasvāmī of Subrāyadâsa,
on a slab above the doorway of the Ānjanēya shrine

Kannada language and characters

ಮೈಸೂರು ಕೃಷ್ಣವಿಲಾಸ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಸುಬ್ರಾಯದಾಸರ ಶ್ರೀ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣ ಸ್ವಾಮಿಯವರ
ದೇವಸ್ಥಾನದಲ್ಲಿ ಪ್ರಾಣದೇವರ ಗುಡಿ ಬಾಗಿಲವಾಡದ ಮೇಲ್ಗಡೆ ಗೋಡೆಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ
(ಮರಾಠಿ ಪೋಡಿಯಲ್ಲಿ ಮೊನೆಗಳ ರುಜು)

- 1 ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರು || | ರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸಮಸ್ತ ಬಿರುದಾವಳಿಸಮೇತವಾ
- 2 ಗಿಪ್ಪುಧೀನಾಮ್ರಾಚ್ಯಂಗೆಯುತ್ತಿರಲು ಶಾಲ್ಯವಾಹನಶಬ್ದವರುಷಂಗಳು ೧೭೫೮ನೆ ಸಂದವರ್ತ
- 3 ಮಾನವಾದ ದುರ್ಮುಕಿ ಸಂ | ದ ಅಶ್ವಿಜಶು ೫ ಲು ಸರ್ವವಿಷಯದಲ್ಲಿ ಸಂರಕ್ಷಕರಾದ ಸುಬರಾಯದಾ
- 4 ಸಪ್ರತಿನಾಮ ಗೋಪಾಲದಾಸನ್ನು ಯೀ ಕೃಷ್ಣವಿಲಾಸದ ಅಗ್ರಹಾರದಲ್ಲಿ ನನ್ನ ಹೆಸರಿಗೆ ದಯಮಾಡಿಬಿಡ ವೃತ್ತಿ
5. ಮನೆಯನ್ನು ಪ್ರಸನ್ನ ವೆಂಕಟೇಶದೇವರು ದೇವಸ್ಥಾನ ಚಿತ್ರಮಂಟಪ ರಥತಟಾಕತೋಪುದೇವಸ್ತನದ ಯೆದೆ
ರಿಗೆ ಅಗ್ರಹಾ
6. ರ ತಟಾಕದಮೇಲೆ ಪ್ರಾಣದೇವರು ದೇವಸ್ಥಾನ ೧ ಪ್ರಸನ್ನಪುಷ್ಕರಣಿ ಪ್ರಸನ್ನಪ್ರಾಣದೇವರು ರಾಮದೇವರು
ದೇವಸ್ಥಾನ
7. ಪುತ್ಸವ ಮಂಟಪ ಸಂಧ್ಯಾಮಂಟಪ ಮುಂತಾದ್ದು ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಅವರಪುತ್ರಕಳತ್ರವರವಂ

- 8 ಶಪಾರಂಪರ್ಯಾ ವಿಶಿಷ್ಟಧರ್ಮವೂ ಸೇರಬೇಕೆಂದು ನಮು ಅಂಣಂದರು ಶಿಂನಪ್ಪದಾಸರು ನಮತಿ ಯಿಂದಾ ಮು
- 9 ಂದೆ ಪರಲೋಕ ಸಾಧನಾರ್ಥವಾಗಿ ಶ್ರೀ ಕೃಷ್ಣಪೂರ್ಣವರ್ತಕವಾಗಿ ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರು ಮಾಡಿಸಿದ
- 10 ಧರ್ಮ ಯವರನವಿಸ್ತಾರವು ಪ್ರಸನ್ನವೆಂಕಟೇಶದೇವರು ದೇವಸ್ಥಾನದ ಶಿಲಾಸಾಧನದಲ್ಲದೆ ನೋಡಲಾ
11. ಗಿ ತಿಳಿಯಬಂದಿತ್ತು ರುಜು ಶ್ರೀಕೃಷ್ಣ

Transliteration

1. âlida mahâsvâmiyavaruru || ¹ratnasimhâsanârûdharâgi
samasta birudâvali-samêtavâ-
2. gi pruthvisâmmrâjyam gayuttiralu Śâlivâhana Śakhavarushamgalu 1758
ne samda varta-
3. mânavâda Durmuki sam || da Âśvija sū 5 lu sarvavishayadallu samrakshaka-
râda Subarâyadâ-
4. sapratinâma Gôpâlâdâsannu yî Krishnavilâsada agrahâradalli namna
hesarige dayamâdisida vriti
5. maneyamnu Prasamna Venkatesadêvaruru dēvastâna chitramamtapa ratha
tatâka tôpu dēvastanada yedarige agrahâ-
6. ra tatâkada mêle Prânadêvaruru dēvastâna 1 Prasanna-pushkarani Prasanna-
Prânadêvaruru Râmadêvaruru dēvastâna
7. vutsava mamtapa samdhyâmamtapa mumtâddu âlîdamahâsvâmiyavarurige
avara putra kalatra avaiam vam-
8. śapârampanyâ viśishta dharmavû sêrabêkemddu namma amnamdaru
Śinappadâsaruru sammatiyimdâ mum-
9. de paralôkasâdhanârthavâgi sri-Krishnarpana-pûrvakavâgi âlida mahâ-
svâmiyavaruru mâdisida
10. dhârma yivara savistâravu Prasamna Venkatêsa-dêvaru dēvastânada silâ-
sâdhanadallidhe nôdalâ-
11. gi tiliyabamdittu rruju sri Krishna

Translation

While His Highness the king with all his titles is ruling the earth seated on the jewelled throne

On the 5th lunar day of the bright half of Âśvija in the year Durmukhi, 1758th year of the Śâlivâhana era, I, Subrâyadâsa surnamed Gôpaladâsa, protector in all respects (ellâvishayadallu samrakshakarâda) with the approval of my elder brother Śinappadâsa made a gift of the following works of charity including the vritti and house favoured to me in Krishna Vilâsa Agrahâra, the Prasanna Venkatêsa image and the temple, the painted hall, the car, the tank, the grove, the agrahâra in front of the Prasanna Venkatêsa temple, the Ânjanêya temple on the tank,

Prasanna-pushkarinī pond, Prasanna-Prānadēvaru, Rāmadēvaru temple, festival hall, Sandhyā-mantapa, etc , to god for my spiritual welfare and the merit of the king and his family and descendants All these charities owe their existence to the king. Details about this are found in the stone śāsana in the Prasanna Venkatēśvarasvāmī temple and can be learnt by seeing the same Śrī Krishna

Note

This records briefly the charities made by Subrāyadāsa, a Mādhva Brahman of Mysore and a dependant of the king Krishnarāja Vadeyar III, king of Mysore. The fuller details of these charities are given in another record The present record is dated S' 1758 Durmukhisam Āśv Śu 5, which is equivalent to October 15, 1836 A D [For the life of Subrāyadāsa, See M A R. 1919, P. 45]

37

At the village Ālanahallī in the hobli of Mysore, on the doorway of the Manōianjana Mahal bungalow

Kannada language and characters

ಮೈಸೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅಲನಹಳ್ಳಿ ಸವಿಾಪದಲ್ಲಿರುವ ಮನೋರಂಜನ ಮಹಲಿನ
ದಾಗಿಲ ಮೇಲೆ

1. ಶ್ರೀರಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ
2. ಶಾಲಿವಾಹನಶಕ ೧೭೮೨ನೆ ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರ
3. ದ ಅಶ್ವಿಜ ಶುದ್ಧ ೧೦ ಗುರುವಾರಕ್ಕೆ ಸರಿಯಾದ
4. ಸನ್ ೧೮೫೯ನೆ ಅಗಟೊಬರು ತಾರೀಕು ೬ಲ್ಲೂ ಅಳಿದ
5. ಮಹಾಸ್ವಾಮಿಯವರ ಧರ್ಮಪತ್ನೀರಾದ ಸಮುಖ
6. ತೊಟ್ಟಿ ಸಂನಿಧಾನದ ಮುದ್ದು ಕೃಷ್ಣಾಜಮಂಣಿ
7. ಯವರು ನಿರ್ಮಾಣ ಮಾಡಿದ ಧರ್ಮಚತ್ರದ ಬ
8. ಇೀ ಯಿರುವ ಖಾಸಾ ಮನೋರಂಜನ ಮಹಲು ।

Transliteration.

1. srīrastu || svasti śrī vijayābhyudaya
2. Śālivāhana śaka 1782 ne Siddhārthi-samvatsara-
3. da Āśvīja śuddha 10 Guruvāraḥke sarīyāda
4. san 1859 ne Agatōbaru tāriku 6 llū ālida
5. mahāsvāmiyavara dharmapatnīrāda Samukha-
6. ttotti-samnīdhānada Muddu-Krishnājamnanni-
7. yavaru nirmānamādisīda dharmachhatrada ba-
8. liyiruva Khāsāmanōranjana mahalu ।

Translation

Good fortune Be it well In the year 1782 Siddhârthi of the auspicious Śâlivâhana era, on Thursday the 10 lunar day of the bright half of Āśvîja corresponding to 6th October 1859, this Manôranjana Mahal belonging to the Mahârâja (khâsa) was constructed near the choultry (dharma-chhattra) set up by Muddukrishnâjanmanni of Samukhattotti, lawful wife of His Highness the Maharaja (*dhîla maharâjâmyararu*)

Note

This records the construction of the above royal mansion and a choultry adjacent to it by Muddukrishnâjanmanni, queen of Krishnarâja Vadeyar III, king of Mysore The record is dated 6th October 1859

38

At the village Lingâmbudhi, in the same hobli of Mysore, on a slab set up in the wall of the *mukhamantapa* of the Mahâlingêśvara temple.

Kannada language and characters.

ಮೈಸೂರು ಹೋಬಳಿ ಲಿಂಗಾಂಬುಧಿ ಗ್ರಾಮದ ಮಹಾಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ
ಎಡ ಅಂಕಣದ ಗೋಡೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ

1. ಕೃಷ್ಣಭೂಪತಿ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷಂಗೆ
3. ೪೦ ೧೭೫೦ ಸಂದವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ನಾಮಸಂವತ್ಸರ
4. ದ ಜೇಷ್ಠ ಬ ೧೦ ಸ್ಥಿರವಾರ ಯೀ ಶುಭದಿವಸ ಕರ್ಕಾಟಕ ಲಗ್ನದಲ್ಲಿ ಶ್ರೀ
5. ಮನ್ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀವ.ದ್ರಾಜಾಧಿರಾಜ ಮಹಾ
6. ರಾಜವೀರನರಪತಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ
7. ಯರಾದ ಕೃಷ್ಣವಿಳಾಸದ ಲಿಂಗಾಜಮಂಣಿ ಯವರು ಶ್ರೀ
8. ಚಾಮಂಡೇಶ್ವರಿ ಪ್ರೀತ್ಯರ್ಥಮಾಗಿ ಪ್ರಾಕಾರಸ್ವರ್ನಕಲಶಯುಕ್ತವಿಮಾ
9. ನಸಹಿತಮಾಗಿ ದೇವಾಲಯವಂ ನಿರ್ಮಿಸಿ ನಮು ಹೆಸರಿನಿಂದ ಲಿಂ
10. ಗಾಂಬಾ ಸಮೇತಮಾದ ಮಹಾಲಿಂಗೇಶ್ವರನೆಂಬ ಯೀಶ್ವರ ಪ್ರತಿ
11. ಪ್ತಿಯಂ ನೂಡಿ ಯೀ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಲಿಂಗಾಂ
12. ಬುಧಿ ಯಂಬ ನೂತನ ತಟಾಕವನ್ನು ಆರಾಮ ಸಮೇತಮಾಗಿ ಪ್ರ
13. ತಿಷ್ಠೆಯಂಗೈದು ಯೀ ದೇವರಿಗೆ ನಿತ್ಯಪಡಿತರ ದೀಪಾರಾಧನ ರಥೋತ್ಸ
14. ವಾದಿಗಳಿಗೆ ಯೀ ಕೆರೆ ಕೆಳಗಣ ಸರಕಾರದ ಹಿಸ್ಸೆ ಭೂಮಿಯ
15. ಲ್ಲಿ ಕಂಠೀರಾಯಿ ಯಿನ್ನೂರ ಐವತ್ತು ವರಹಾದ ಭೂಮಿಯಂ
16. ನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವಂತೆ
17. ಕಸಬಾ ಮಹಿಶೂರು ತಾಲೋಕಿಗೆ ನಮು ಆಳಿದ ಮಹಾಸ್ವಾಮಿ
18. ಯವರ ಬುದ್ಧಿ ನಿರೂಪ ವಂನು ಅಪ್ಪಣೆ ಮಾಡಿಸಿ ಕೊಟ್ಟುಯಿಧೆ ||
19. ಮದ್ದಂತಜಾಃ ಪರ ಮಹೀಪತಿ ವಂಶಜಾವಾ ಯೀ ಭೂಮಿಪಾಸ್ವತತ

20 ಮುಜ್ಜಲಭರ್ಮಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮೋವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತ

21 ತ್ವಾದಪದ್ಧಯುಗಳಂ ಶರಣಾನಮಾಮಿ || ಶ್ರೀ ||

ಶ್ರೀರಾಮಾ

Transliteration.

1. Krishnabhûpati
2. svasti śî vijayâbhyudaya Śâlîvâhana Śaka vaishamga-
- 3 lu 1750 samda vaitamânavâda³ Saivadhâri-nâma samvatsara-
- 4 da Jeshtha ba 10 Sthiravâra yî śubhadivasa Kaikâtaka-lagnadalli śrî-
- 5 man Mahîśûrapuravarâdhîśa śrîmad îjâdhirâja mahâ-
- 6 râja vîa narapati śrî Krishnaijavadayaavaia dharmapati-
- 7 yarâda Krishna Vilâsada⁴ Lingâjammanî-yavaru śrî-
- 8 Châmamdêśvari-prîtyarthamâgi piâkâia svaina-kalaśayukta-vimâ-
- 9 na-sahitamâgi dēvâlayavam nirmisî namma hesarinimda Lim-
- 10 gâmbâsamêtamâda Mahâlingêśvaranemba Yîśvara-prati-
- 11 shtheyam mâdi yî-dēvâlayakke dakshina-bhâgadalli Lingâm-
- 12 budhiyamba nûtana-tatâkavannu ârâma samêtamâgi pia-
- 13 tishtheyam gaidu yî-dēvarige nityapadîlara dipârâdhana rathôtsa-
- 14 vâdigalige yî-kere-kelagana sarakârada hisse bhûmiya-
- 15 lli Kanthîrâyî yimnûia aivattu varahâda bhûmiyam-
- 16 nnu nirupâdhika sarvamânyavâgi nadaśikomdu baruvamte
- 17 kasabâ Mahîśûru tâlôkige namma âlida mahâsvâmî-
- 18 yavara buddhinîrûpavannu appane mâdiśî kottuyidhe ||
- 19 mad-vamśajâh paia-mahîpati-vamśajâ vâ yê bhûmipâs satata-
- 20 m ujvala-dharma-chittâh¹ mad-dharmam ēva satatam paripâlayamti ta-
- 21 tpâda-padma-yugalam śirasâ namâmi “ śrî ”

Srî Râmâ

Translation

Krishnabhûpati

Be it well On Saturday, the 10th lunar day of the dark half of Jyêshtha in the year Sarvadhâri being the year 1750 of the Śâlîvâhana era, during the Karkâtaka-lagna, on this auspicious day, Lingâjamannî of Krishnavilâsa, lawful wife of Śrî Krishnarâja Vadeyar, lord of the excellent city of Mahîśûr, king of kings, mahârâja, heroic king, got constructed this temple with golden finial and vimâna and compound wall for the love of the goddess Châmundêśvari and set up a linga named Mahâlingêśvara with the goddess Lingâmbâ named after us, and also constructed a new tank to the south of the temple named Lingâmbudhi with a grove and in order to provide for the daily services, food offerings, and illumination directed the Mahîśûr Taluk (authorities) under the buddhi-nîrûpa of our king to grant a plot of land below this tank belonging to the government and of the annual revenue of 250 Kanthîrâya varahas, free of imposts, to be respected by all The kings, whether

they be my own descendants or descendants of other kings, who always protect my charities intent on dharma —I bow to their lotus feet with my head.

Srī Râma

Note

This records the construction of the above temple of Mahalingêsvara with the tank Lingâmbudhi close by and the grant of some land for the services in the temple by Lingâjammanni, a queen of Krishnarâja Vadeyar III, king of Mysore. The record is dated S' 1750 Sarvadhâri Jyêshtha ba 10 Saturday corresponding to 7th June 1828

39

At the village Chikkahalli in the hobli of Varuna, on a stone standing in the land of Kâlâiya

Size 3'-6" × 2'-6"

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಹೋಬಳಿ ಚಿಕ್ಕಹಳ್ಳಿಯಲ್ಲಿ ಕುರಿ ಕಾಳಪ್ಪನ ಮಗ ಕಾಳೈಯ್ಯನ
ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬೇಲಿ ಒತ್ತಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ವಯ ಸಾಲೀವಾಹನಶಕ ವರಿ
2. ಪ ೧೪೫೭ ಸಂದ ವಿಜಯ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
3. ಬಹುಳ ೭ಲ್ಲು ಶ್ರೀಮತು ಮರುಪುರದ ರಂಗಯ
4. ವರು ಚಿಂಗಹೆಬಾರುವರು ಕಾರೆಗನಹಳಿಯ ಶಾಂತಯ [ದೇ]
5. ವರಿಗೆ ಕೊಟ್ಟ ಶೋತ್ತಗುತ್ತಿಗೆಯ ಕಲ್ಲ ಪಟ್ಟಿಯ ಕ್ರಮ . . .
6. ನಮ ಮು ಪುರದ ಸ್ಥಳಕೆಸಲುವ ಬೂತಿಗಹಳಿಯ ಗ್ರಾಮದೊಳಗಾ
7. ಗಿ ಸಲುವ ಚಿಕ್ಕಹಳಿಯ ಗ್ರಾಮ ೧ ನೂ ನಿಮಗೆ ಶೋತ್ತ ಗುತ್ತಿಗೆ
8. ಯಾಗಿ ಕಲ್ಲನಟ್ಟು ಕೊಟ ಆ ಗ್ರಾಮದ ಚತುಸ್ಸೀಪೆಯೊಳ
9. ಗಾದ ಗದ್ದೆ ಬದ್ದಲು ತೋಟ ತುಡಿಕೆ ಅಣಿ ಅಚುಕಟ್ಟು ಕಾಡಾ
- 10 ರಂಭ ನೀರಾರಂಭ . ಹೊಲ ಗೊಡೆ ಗುಯಲು ನಿಧಿ ನಿಕ್ಷೇ
11. ಪ ಜಲಪಾಶಾಣ ಅಕ್ಷಿಣಿ ಆಗಾಮಿ ನಿಧಿ ಸಾಧ್ಯಗಳೊಳಗಾದ ಏನುಂ
12. ಚಾದ ಸಕಲ ಸ್ವಾಮ್ಯವನು ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ನೀಲುತೆ
13. ಉವ ಶೋತ್ತ ಕಟ್ಟುಗುತ್ತಿಗೆ ಗ ೨೭ ಅಕ್ಷರದಲು ಯಿಪ್ಪತೇಳು ವರ
- 14 ಹನು ವರುಶವಂಥಕೆ ಈ ಕಂದಾಯ ಮಾರ್ಗದಲಿ ತೆತ್ತು ಬಾಹಿರಿ ಎಂ
15. ದು ನಾಲು ಬೂತಿಗಹಳಿಯ ಮಲ್ಲಯಗಾಡ ಉದಂಡಗಾಡ ಹಲಗೆ
16. ಪಗಾಡೆ ವೀರಪಗಾಡ ಬಯಗಾಡನವರು ಸಹವಾಗಿ ನಾಲು ನಮು
17. ಸಮಂತಿಯಿಂದೊಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶೋತ್ತಿಯಕಲ್ಲ ಪಟ್ಟಿನ [ವರ್]
18. ಮಾನ್ಯ ಪೂರ್ವವಾಗಿ ಯಂತಿ ಯಿದಕೆ ಅವನೊಬ್ಬ ಅಳುವಿದರೆ
19. ತಮ ತಂದೆ ತಾಳಿ ಗೋಲು ಬ್ರಾಹ್ಮರನು ಗಂಗೆಯ ತಡಿಯಲಿ ಕೊಂಡ ಪಾಪಕೆ
20. ಹೋಹರು

Transliteration

1. svasti śrī jayādbudaya Śālivāhana śakavarī-
2. sha 1457 samda Vijaya-samvatsarada Bhādrapada
3. bahula 7 llu śrīmatu Marupurada Ramgaya
4. varu Chingga-hebāruvaru Kāreganahaliya Śāntaya-
5. varige kotta śōttaguttige ya kallapattīya krama
6. namma Mu purada-sthalake saluva Būtīgahaliya grāmadolagā-
7. gi saluva Chikkahaliyagrāma 1 nū nimage śōtta-guttige-
8. yāgi kalla nattu kota ā-grāmada chatussīme-yola-
9. gāda gadde beddalu tōta tudike ane achukattu kādā-
10. rambha nīrārambha - - hola gūdeguyalu nīdhi nīkshē-
11. pa jalapāsāna akshinī āgāmī sīdha sādhyagalolagāda ānum-
12. tādā sakala-svāmyavanu āgumādī anubhavisīkondu nīvu te-
13. ruva śōtta-kattuguttige ga 27 aksharadalu yippateluvara-
14. hanu varuśavandhake ī kandāya-mārgadali tettu bāhī en-
15. du nāu Būtīgahaliya Mallayagauda Udanda-gauda Halage-
16. pagauda Virapa-gauda Baya-gaudanavaru sahaavāgi nāu namma
17. samantīyīmdodambattu kotta śōttīya kallapattī sa [rva]-
18. mānyapūrvavāgi yīmī yīdake āvanobba alupīdare
19. tamma tamde tāi gōu brāhmaranu Gamgeya tadīyalī komda pāpake
20. hōharu

Translation

Be it well. In the year 1457 of the auspicious Śālivāhana era, in the year Vijaya, on the 7th lunar day of the dark half of Bhādrapada, the illustrious Rangaya-varu, of Marupura and Chinggahebāruva granted the following *kalla-patte* (stone charter) of *śrōtra-guttage* given to Śāntaya (dē) varu of Kāreganahallī —

As we granted the village of Chikkahallī situated within Būtīganahallī village belonging to our Mu purada-sthala as śrōtra-guttage after setting up a stone (śāsana) therein, you may enjoy all the rights of possession within the four boundaries of the said village including rice lands, dry lands, gardens, small gardens (tudike), embankments, area of land under irrigation by tank (achchukattu), lands depending on rain, lands artificially irrigated, crops stacked or reaped, treasure hidden or on the surface, water springs, minerals, imperishables, futures, ready rights and possibilities, and pay every year 27 varahas as *śrōtra-guttage* (fixed rent payable for a land granted to a priest) as *kandāyam* every year. To this effect we have granted this *śrōtrīya-kalla-patte-mānya* (stone charter given to a priest) with our full approval and the consent of Mallayagauda, Udandagauda, Halagepagauda, Virapagauda, and Bayagauda of Būtīgahallī. Whoever violates this will be guilty of the sin of killing their parents, cows and Brahmans on the banks of the Ganges.

Note

This records the grant of the village Chikkahalli, a hamlet of Bûtigahalli, by the gaudas of Bûtigahalli to a person named Sântayadêvaru of Kâraganahalli. The name of the donee indicates that he was a Virâṣaiva priest. Kâraganahalli is a deserted village in the Mysore Taluk. Bûtigahalli and Chikkahalli are also villages in the same Taluk. The date corresponds to 10th September 1533 A. D. taking Vijaya S' 1455.

40

At the village Varuna in the hobli of Varuna on the third viragal (Mysore Taluk No 43 revised)

ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಹೋಬಳಿ ವರುಣದಲ್ಲಿರುವ 3ನೆಯ ವೀರಗಲ್ಲು (ಮೈಸೂರು ತಾಲ್ಲೂಕು ನಂಬರು 43 ತಿದ್ದುಪಾಡು)

- | | |
|-----------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಗೊಗ್ಗಿಯ ಮನೆ ಮಗತಿ | 3 ಹೊಳೆನಿಲೆ ಎದೆವರಲೂರ ಮಲೆವ [ಲ] ಸತ್ತಂ ಇಕ್ಕ |
| 2 ಬೋಚಿಗಧಮ್ಮ ಸೆಟ್ಟಿಲುತ್ತವಗ್ಲಂಕ್ತ ? | 4 ಣ್ಣುಗನೀಮ್ಮಣ್ಣು ಮಿನ್ದಪುಪುಮಂ ದುಗ್ಗಬಿಟ್ಟ |

Translation

Be it well Bôchiga Dharmasetti, the house servant of Goggi, died when he stood in front of Uttavagalla and Edevari attacked the village. Dugga granted 2 kandugas of wet land ?

Note.

This and the following two numbers contain inscriptions on viragals at Varuna. The present record is the revised version of the E. C III Mysore Taluk No 43. The word *manevagati* means a house servant (See M A.R 1916, P. 47). Goggi, the donor of this record has been given in another record (Mysore Taluk 37) the titles, obtainer of the band of five chief instruments, *mahâśāmanā* and possessor of the Original Boar for his crest. Dugga or Durga has also been given the same titles and also the title, born in the Châlukya family, etc (Mysore Taluk 36). Apparently those two were Châlukya chiefs. It is difficult to say who Uttamagalla was. A chief Uttamagalla is met with in P 129, M A. R 1935 as the ruler of Varahâṭaka and son of Avaniyanma, a Châlukya chief. Edevari was apparently the name of some warrior who was attached to the Châlukya chief. The period of the Viragals has been fixed at about 900 A. D. on the basis of their paleography (M. A. R. 1916 P. 47)

41

At the village Varuna in the hobli of Varuna, on the 6th Viragal

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು

- | | | | | | |
|------------|----------|---------|--------|--------|-------|
| 1. ಸ್ವಸ್ತಿ | 2 ಶ್ರೀಗೊ | 3 ಗ್ಗಿಯ | 4. ಮನೆ | 5 ವಗತಿ | 6 ಸಂಗ |
|------------|----------|---------|--------|--------|-------|

7 ವಳ್ಳಿಯ	8. ಮೇಗೇವ	9 ಡಸತ್ತಿಗ	10 ನೊಟ	11. ಣ್ಣ
12	13 .		14. ಅದಮಮದುಗ್ಗ	15

Translation

Be it well The house-servant of Goggi or some one (Vada Sattiga?) attacking Sangavalli fought and died Dugga . ..

Note

This records the death of another house-servant of Goggi in battle and some grant made by Dugga in his memory. The village Sangavalli is mentioned as the place attacked (M. A. R. 1916 P 47)

42

At the same place, on the 7th Virakal

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7ನೆಯ ವೀರಗಲ್ಲು.

1 ಶ್ರೀಸತ್ಯಯುನಾಳ ದಡಿಗವಟಿಯ	3 ಸೆಡೆಯಲ್ಲಾಕನ ಕಾಳೆಗದೊಳಸತ್ತಂ
2. ಮಸಿಕಲ್ಲಗಾವುಣ್ಣನಮಗಂ ಮಟ್ಟಿಗಂ	

Translation

When Satyaya was ruling, Mattiga son of Masikalla-gâvunda of Dadigavali died in the battle of Sedeyal ? Nâka

Note

This is also similar to the previous viragal grants Dadigavali also known as Dadigavâdi, appears to have been in the west of the Bangalore District and it is mentioned as one of the provinces conquered by the Chôla king Râjarâja (See also M A. R. 1916, P 47)

NANJANGUD TALUK

43

At the village Nanjangûd in the hobli of Nanjangûd on a slab in the ceiling of a mantapa in the Tirthaghatta (Nanjangûd Taluk 19 Revised).

Kannada language and characters

ನಂಜನಗೂಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ತೀರ್ಥಘಟ್ಟದ ಮಂಟಪದ ಮೇಲ್ಭಾಗವು 2ನೆಯ ಅಂಕಣದ ಕಲ್ಲಿನಲ್ಲಿ
ನಂಜನಗೂಡು 19ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ

- 1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂ
2. ದ್ರ ಚಾ[ಮರ ಚಾ]ರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂ
3. ಭ ಮೂ[ಲಸ್ತಂಭಾ]ಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜ

- 4 ಯಾ [ಭೃದಯಶಾಲಿ] ವಾಹನಶಕ ವರಿಷ್ಠ ೧೪೩೬
 5 ಸಂದ [ಭಾವನಾಮ] ಸಂವತ್ಸರದ ಶ್ರಾವಣ
 6 ಶುದ್ಧ . ಸುತ್ತೂರ ಸಿಂಹಾಸನ
 7 [ದ ಪಟ್ಟದ ಭ]ಂಡಾರಿ ಬಸವಪ್ಪ
 8 ಒಡೆಯ [ರವರು] ಸಂಗಮೇಶ್ವರದ
 9 ಲಿ ತಂ .
 10 ಯಾ ತಂದರೆ ತಮಕಾಯ್ಯ
 11. ಕೆ . [ಕೊ]ತ್ತಾಗಾಲದ ಸ್ಥಳದಲ್ಲಿ ತಮ
 12 ಗೆ ರಿಕ ಗಿ ಯಾಗಿ ನಡೆದು ಬಾಹೆ
 13. ಸಿಂಹನಳಿ ಗ್ರಾಮ ಅದಕೆ ಸಲುವ ಸರ್ವ್ವ ಸ್ವಾಮ್ಯ
 14 ಸಹ ಯೆತಿಗೆ ಮುಳೂರಸ್ತಳದ ಚಿಲಹಳಿಯ
 15 ಲೂ ಸಂಗಮೇಶ್ವರ ದೇವರಲ್ಲಿ ವಾಸವಾಗಿ ಯಿಹ
 16. ಸಿರಿಗಿರಿ ಒಡೆಯರಿಗೆ ಅರ್ಧಭಾಗ ಕಳದು ಉ
 17 ಇದ ಅರ್ಧಭಾಗ ಅದಕೆ ಸಲುವ ಸರ್ವ್ವ ಸಾಂ
 18 ಮ್ಮಸಹ ಸಂಗಮೇ [ಶ್ವ]ರ ದೇವರ ಬಡ [ಗ]ಲಾಗಿಯದ್ದು
 19. ಭಾಗಿನ [] ದಿಂಪಡುವರಾಗಿಯದ ಪುಷ್ಪ
 20 ದ ತೋಟ ಹಳಿಲ ನಮ [ಗೆ] ನಡೆದ ಬಾಹಗ
 21 ದೆವು ಸಂಗಮೇಶ್ವರ ದೇವರಿಗೆ ಬಸ
 22 ವಪ್ಪ . ಸಮಪ್ಪಿ [ಸಿ]ದರು ಯೀಗ್ರಾ
 23. ಮಗ . ನೂ ನಜಲುಗೂಡ ನಂ
 24 ದೆರ ಅಗಸ್ತ್ಯನಾಧಗಳೂ
 25 ಂಮ . ಕೊಂಡು ಸಂಗಮೇಶ್ವರ
 26. ದೇವ . . ಕಾರ್ಯವನೂ ತಂಮ ಪು
 27 ತ್ರಪ ಯಾಗಿ ಹುಟಿದ ಅ
 28 ದಕ್ಕೆ ಅಚಂದ್ರಾಕ್ಷವಾಗಿ ಮಾ
 29 ಡಿಕೊಂ ಸಂಗಮೇಶ್ವರ ದೇವರ ದೇವಲ್ಯ
 30 ಕೆ ಸಿರಿಗಿರಿ ಒಡೆಯರು ಅಲ್ಲದ ಮಹತ್ತು ಕರ್ತರು
 31 ಯದಕೆ ತಪಿದವರು ಗಂಗೆ ತಡಿಯಲ ಕಪಿ
 32 ರೆನು ಬ್ರಾಹ್ಮಣನ ಕೊಂದಪಾಪಕೆ ಹೋಹರು ||
 33 ಸದತಂಪರದತಂವಾಯೋ ಹರತವನುಂಧರಾ
 34 ಪಪ್ಪಿರ್ವ ರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ

Note

This and the next record have been published in the Epigraphia Carnatica Vol. III as Nanjangûd Taluk Inscriptions No. 19 and 20 and have also been very briefly noticed in page 58 of the Mysore Archæological Report for the year 1918. But owing to the height of the ceiling of the mantapa in which the inscription slabs are set up and the difficulty of access to them except in hot summer when the water of Kapilâ river in which the mantapa stands is very low have prevented a proper reading of the inscriptions or taking of good inked estampages of them.

These difficulties were overcome by setting up a temporary scaffolding during the month of April 1936 and careful readings and estampages were taken. It is also to be noted that some letters in the middle of the slabs are completely worn out and lost and some letters at the end of each line are hidden by mortar pointing. All the same the inscriptions have been deciphered as fully as possible and republished here.

The present record begins with the usual stanza in praise of the god Śambhu. Next comes the date 1436 of Śâlivâhana era, Śrâvana śuddha. The name of the cyclic year (Bhâva) is lost and so also the tithi and week-day. The year S' 1436 is equivalent to A D 1514.

The inscription next records a grant made by Bhandâri Basavappa Odeyar, head of the (Vîraśaiva) matt at Suttûr (a village in the Nanjangûd Taluk, about 7 miles to the north-east of Nanjangûd) in connection with the temple of Sangamêśvara constructed newly by him. The word Sangamêśvara means the god Śiva set up at the confluence of two rivers. Here the confluence of the Kapilâ and Kaundinyâ near the present Nanjundêśvara temple at Nanjangûd is referred to. Where this Sangamêśvara temple stood cannot be now definitely determined. Probably it must have stood somewhere near the Tîrthaghatta where the inscription stones are now found.

The grant made by Bhandâri Basavappa Odeyar is described as consisting of (1) the village Simdenahalli in Kottâgâla-sthala with all its rights (2) Half the revenues of the village Chîlahalli in Etiga Mulûru sthala, the other half going to Sirigiri Odeyar residing in the temple of Sangamêśvaradêvaru (3) a flower garden to the north of the temple of Sangamêśvara and west of a part of some land? (4) A wet land of the sowing capacity of 1 ½ khanduga in the village (the name of which is lost) belonging to the donor.

It is next stated that all these lands were made over for the services of the god Sangamêśvara by the donor Bhandâri Basavappa Odeyar and that their income was to be enjoyed by Agastyanâtha, *nambi* (temple priest) at Najalugûd (same as Nanjangûd) who was to perform all the services connected with the god Sangamêśvara and that the above lands were given to him as a hereditary perpetual estate for those services.

It is further stated that the managing authorities or trustees of the temple of Sangamêśvara were Sirigiri Odeyar and other *mahattu* (Vîraśaiva priests) residing therein.

The usual imprecation that the violators of the grant would be guilty of the sin of killing cows and Brahmans on the banks of the Ganges is next given. After this comes the stanza stating that he who confiscates land given by oneself or others is born as a worm in ordure for sixty thousand years. This concludes the record.

At the same place in Nanjangud, on a second slab in the same ceiling (Nanjangud Taluk 20 revised).

Kannada language and characters

ನಂಜನಗೂಡಿಗೆ ಉತ್ತರ ಅರ್ಧಘಟ್ಟದ ಮಂಟಪದ ೨ನೆಯ ಅಂಕಣದ ಮೇಲ್ಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ
ನಂಜನಗೂಡು ೨ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ

ಪ್ರಮಾಣ 8' x 2'

1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರ ಶ್ವ	17. ಗಿನಡದು ಬಾಹಗದೆ ಖ ೧ಗೊರ ತೆಂಕ
2 ಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರಮ ತ್ರೈ	18. ಲಾಗಿಗದೆ ಖ ೨ ಮುಳೂರಲಿಂಗ .
3. ಲೋಕೈ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ	ಗಿಯಾ
4. ಭವೆ ! ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ	19. ಗಿನಡದು ಬಾಹ ಭೂಮಿ ೫೦೦ ಸಂ ತಿಗೇಬ
5. ಹನಶಕವರುಷ ೧೪೩೬ನೆಯಾ[ಸಂದ ವ] ತ್ವಮಾ	20. ಡ[ಗ]ಲಾಗಿ ತಾಲು ಬಿತ್ತಿಬೆಳದ ತೆಂ
6 ಭಾವನಂವತ್ಸರದ ಶ್ರಾವ [ಣ ಶು] ೧	ಪಡು
7. ಲೂ ಸುತೂರಸಿಂಹಾಸನದ ಪ ಟ್ಪದ ಭ	21 ವಲು ಸಂಗಮೇಶ್ವರದೇವರಿಗೆ ಬಿಟದ .
8. ಂಡಾರಿ ಬಸವಪುಡೆರೂ ಕಪಿರಾ [ನದಿಯ]	ಡತೆಂ
9. ತೆಂಕಣತಡಿಯಲಿ ತಾಲುನೂ [ತನವಾಗಿ	22. ಗಿನ ತೋಟ ಯೆತ್ತಗದ ಮುಳರ ಹೆದ ದಚಿ
ಪ್ರತಿಷ್ಠೆ] ಮ	23. ಲಹಳಿಯ ಗ್ರಾಮದಲಿ ಸಂಗಮೇಶ್ವ . ಯ್ಯ
10. ಡಿದ ಸಂಗಮೇಶ್ವರದೇವರಲಿ ವಾಸವಾಗಿ [ಹಸಿರಿ	24. ದ್ವರ್ಧಾಗಿ ಕಳದು ಉಳಿದ ಅರ್ಧ ನು
ಗಿರಿವ] ಡೆ	25. ಸಿರಿಗಿರಿ ಒಡೆರು ದೇವರಿಗೆ ಭಂಡಾ [ರಿ ಬಸವಪ್ಪ] ಒ
11. ರಿಗೆ ತಮಗೂ ತಮ ಕಡೆ ಸಹ [ವಾಸವಾಗಿಹಹಿ]೦	26. ಡೆರೂ ಸಮರ್ಪಿಸಿದರೂ ಯಿದಕೆ ಗಂ
12 ಯರುಗಳಿಗೂ ನೈವೇದ್ಯ ಮೇಲುಪೆ [ಚ್ಚ] ಗಳಿಗೆ	27. ಗೆಯ ತಡಿಯಲಿ ಕಪಿರನೂ ಬ್ರಾ ದಪಾ
13. ಮೂಡಣಕೋಟೆಯ ಸೀಮೆಯಲ್ಲಿ ತಮ [ಗೆ] ಲಂ	28 ಕೈ ಹೋಹರು ಸದತಾಂಪರದ . ತಿವ
14. ಗಮುದ್ರೆ ಶಿಲಾಶಾಸನಪೂರ್ವಕ [ವಾಗಿಕೊಟ್ಟು]	29. ಸುಂಧರಾ ! ಪಷ್ಠಿವ್ವರುಷ ಸಹಸ್ರಾ . . . ಜಾ
ಯಿಹ	30 ಯತೆ ಕ್ರಿಮಿ ! ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ . ನು
15. ಬೊಪ್ಪನಹಳಿಯ ಗ್ರಾಮ ಅದಕೆ . ಯ	31 ಪಾಲನಂ ! ಪರದತಾಪ ಹಾರೇಣ . ಲಂ
16. ಸಹ ಹೊಳಲವಾಡಿಯ ಲಿಂಗಮು . . ದಿಯಾ	32 ಭವೇತ್

Note.

This record is found near the previous record Its estampages and readings were taken in similar circumstances, the only difference being that only a few letters are lost in each line in the present record

After the usual stanza in praise of Śambhu the date of the record is given as S' 1436 Bhāva sam. Śrāvana śu (or ba) 1 Taking the fortnight as śuddha the date would coincide with 22nd July 1514 A D a Saturday

The record next registers a grant of lands made by the pontif (pattada) of Suttûr Matt (called here Sutûra-simhāsana) named Bhandâri Basavappa Odeyar to Sirigiri Vadeyar and his associates dwelling in the Sangamêśvara temple newly set up by him in the southern bank of the Kapilâ river for the daily food and other expenses.

The grant consisted of (1) the village Boppanhalli and its hamlets situated in the Mûdana Kôte-sîme and (2) wet lands of the sowing capacity of 1 khanduga in the village Holalavâdi and containing a stone marked with *linga* to indicate boundary (3) and wet lands of the sowing capacity of 2 khandugas to the south of Gora (vâdi ?) and (4) 500 measures of dry land in Mulûr (5) and a cocoanut grove planted and nurtured by the priest Sirigiri Vodeyar to the north and (6) half the village of Chilahalli in Yettagada Mulur sthala, the other half going for the services of the god Sangamêśvara. All these lands are said to have been made over by Bhandâri Basavappa Odeyar to Sirigiri-Oderu-dêvaru (same as Sirigiri Vodeyar)

It may be noted that the names of the above two priests are found in the previous grant also. [See also M A R. 1913, P 50.]

The usual imprecations against the violators of the grant are found at the end of the record

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At the village Kattavâdîpura in the Hobali of Nanjangûd, on a stone set up at the village entrance.

Size 2'—6"×1'—6"

Kannada language and characters

ನಂಜನಗೂಡು ಕನಕಾ ಹೋಬಳಿ ಕತ್ತವಾಡಿಪುರದ ಅಂಕದ ಬಾಗಿಲಲ್ಲಿ ನ್ನು ಕಲ್ಲು

ಪ್ರಮಾಣ 2½' × 1½'.

ಪೂರ್ವಮುಖ	
1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ವದಯ	14 . . .
2. ಶ್ರೀಮತ್ಸಜ್ಜನಶುಭ ಶಿವಾಚಾ	15 ಗ್ರಾಮದ ಕ್ರಯ
3 ರ ಸಂಪನ್ನರಾದ ದ್ಯಾವಾ ಪೃಥ್ವಿ	16 ದಾನದ ಶಿಲಾಶಾಸನದ
4 ಮಹಾ ಮಹತ್ತಿನೊಳಗಾ	17 ಕ್ರಮವೆಂತಂದರೆ
5. ದಾ ಗುರು ಲಿಂಗ ಜಂಗಮಾ ಪ್ರಿ	18 ದೇವಗೇಂದುಕಳಲೆಯ
6 ಯರಾದ ನಂಜನಧ ದೇವರ	19 ನ್ನಳಕ್ಕೆ ಸಲುವ ಪುರ
7 ಮರದ ಸಿಂಹಾಸನದ ಬಿ	20 ದ ಗ್ರಾಮವ ಕೊಡಗಿಯಾ
8. ಡರದ ನಂಜುಂಡದೇವರ ಸಿ	21. ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮ
9 ಶ್ಯರು ಸಿದ್ಧ ರಾಮೇದೇವರ	22 ಕ್ಕೆ ಸಲುವ
10. ಸಿಶ್ಯರು ಹೊಸ ಮಹ	23
11. ನಾಥ ದೇವರಿಗೆ	24 . . .
12. ಕಳಲೆಯ ಮಲ್ಲಿ	25 ಸಕಳಸ್ವಾಮ್ಯ
13 ನಾಥಬಡೆರ	26 . . .
ಉತ್ತರ ಮುಖ	ಅರೊಬ್ಬರು

Note

This records the charter of sale of the village Pura belonging to Kalale-sthala, the village being sold rent-free (kodagi) by Mallinâtha Oderu of Kalale in favour of the Viṣṇaiva priest Hosamaha nâthadêvaru, disciple of Siddharâmadêvaru who was a disciple of Bîdarada Nanjundadêvaru belonging to Nanjanâthadêvara-matha

The usual epithets are given for the donee *viz* possessed of pure and righteous conduct according to Śaiva religion and belonging to the *mahāmahattu* (the great priesthood) in the heaven and earth and devoted to the worship of gurus, linga (Śiva) and Jangama (Śaiva priests).

No date is given The characters belong to the 16th century.

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At the village Dēvarasanahalli in the hobli of Nanjangūd, on a stone set up in the rice land of Venkatappa

Size 5'×1'—6".

Kannada language and characters

ಅದೇ ನಂಜನಗೂಡ ಹೋಬಳಿ ದೇವರಸನಹಳ್ಳಿ ಬಳಿ ಗುಂಡ್ಲುಹೋಳಿ ಬಲಪಾಶ್ವ ಕಪ್ಪೆಗೌಡನ
ವೆಂಕಟಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1½'.

- | | |
|------------------------|------------------------|
| 1. ಶ್ರೀಮನ್ ಮಹಾ ಮಂ | 10. ನಾತಾಪುರ ಇಥಮ್ಮ |
| 2. ಡಳೇಶ್ವರಂ ಶ್ರೀ ವೀರಶಂ | 11. ವ ಪಾಲ್ಕುವರು ಅಂದಾಳು |
| 3. ಕಂಣ್ಣ ಒಡೆಯರು | 12. ವರಸು ಕಾರನಾಡ ಮ |
| 4. ಶ್ರೀ ಗುರುವೀರಲಿಂಗ | 13. ಹಾಪ್ರಭುಗಳು ಯಿ |
| 5. ದೇವೈಯಗಳಿಗೆ ಆ | 14. ಧರ್ಮಕ್ಕೆ ಆರು ಅಳು |
| 6. ಚಂದ್ರಾಕ್ಷರ ಸ್ತಾ ಇ ಆ | 15. ಪಿದರು ಗಂಗೆಯ ತ |
| 7. ಗಿ ಧಾರಾಪುಷ್ಪಕ ವಾ | 16. ಡಿಲ ಕವಿಲೆಯನು ಬ್ರಾ |
| 8. ಗಿ ಸರ್ವ ಮನ್ಯ ವಾ | 17. ಹೈರ ಕೊಂದ ದೋಷಕ್ಕೆ |
| 9. ಗಿ ಕೊಟ್ಟ ನಂಜುಂಡ | 18. ಹೋಹರು ಶ್ರೀ |

Translation

The illustrious mahāmandalêśvara Śrī Vīra Śankanna Odeyar granted Nanjundānāthapura with pouring of water and free of taxes as a perpetual gift to the illustrious guru Vīra Lingadēvaiya. The protectors of this charity are the mahāprabhhus ruling for the time over Kāranād. He who violates this grant will incur the sin of killing tawny cows and Brahmans on the banks of the Ganges.

Note.

This records the gift of the village Nanjundānāthapura, probably the same as the present Dēvarasanahalli where the grant is found, to a Vīraśaiva priest Vīra Lingadēvaiya or Guruvīra Lingadēvaiya. The donor is named Vīra Śankanna Odeyar, who was apparently the chief (*mahāprabhu*) of Kāre-nād District in Nanjangūd. No date is given. The characters belong to the 15th century A. D. Nothing more is known about the chief referred to

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At the village Uppinahalli in the hobli of Nanjangūd, on the 1st slab set up at the village entrance (Nanjangūd Taluk 55 revised)

Size 7' × 4'

Kannada language and characters

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಉಪ್ಪಿನಹಳ್ಳಿ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ
ಅಂಕದ ಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟ ೧ನೆಯ ಕಲ್ಲು ನಂಜನಗೂಡು ೫೫ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 7' × 4'

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೈ
2. ಧ್ವೀಪಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪ
- 3 ರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀಪುರವ ರಾ
4. ಧೀಶ್ವರ ಯಾದವ ಕುಲಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮ
- 5 ಲೆ ರಾಜ ರಾಜ ಮಲೆಪರೊಳ್ಗಂಡ ಗಂಡಭೇರುಂಡ ಕದನ
6. ಪ್ರಚಂಡನೇಕಾಂಗ ವೀರ ಶನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ ಮ
- 7 ಳ್ಲ ಚಲದಂಕ ರಾಮ ವೈರೇಭಕಂಠೀರವ ಮ [ಗ] ರ ರಾಜ್ಯ ನಿಮ್ಮೂಲ ಚೋ
- 8 ಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನ್ ಶ್ರೀಮನ್ ಮಹಾಮಂಡಲೇಶ್ವರ ಶ್ರೀ ಪ್ರತಾಪ
9. ಚಕ್ರವರ್ತಿ ಹೋಸಳ ಶ್ರೀ ವೀರ ನಾರಸಿಂಹ ದೇವರಸರು ಪ್ರಧೀರಾಜ್ಯಂಗ
10. ಯುತೀರ ಸಕವರಿಪಂ ೧೨೦೦ ಸಂದ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ
11. ಚೈತ್ರ ಸುದ್ದ ೧ ಅದಿವಾರ ದಂದು ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾ
- 12 ನ ಪ್ರಚಂಡದಣ್ಣಾ ಯಕರು ಶ್ರೀ ಮಂಚಣ ದಣಾಯಕರುಂ ಶ್ರೀಮ
13. ತು ಹಿರಿಯನಾಡ ಮಹಾಪ್ರಭು ಚಾವುಂಣ್ಣ ದೇವ ಕೆಟೆಯ ಬಾಚಿಗವುಂ
14. ಡನ ಮಗ ಅಪ್ಪಣಪ್ರಭು ಗವುಂಡನ ಮಗ ಹೊನ್ನಗವುಂಡ ಕೆಟೆ
15. ಯ ಗವುಡ ಕಾಟಿನಾಡ . ಮಗ ಮಾದಿ ಗವುಂಡ ನೊಟಗಾದ ಸಕ
16. ಲ ದೇವರಹಳಿ ಯಾದ ನರಸಿ
17. ಂಹ ಪಟ್ಟಣದ ಮರಿಸೆಟ್ಟಿಯ ಮಗ ಪಟ್ಟಣಸ್ವಾಮಿ ಸಂಕಸೆಟ್ಟಿಯು
18. ಪಟ್ಟಣಸ್ವಾಮಿ ಮಾಚಿಸೆಟ್ಟಿಯ ಮಗ ಮವುನ ಮಾಣಿಕ್ಕ ಸೆ
- 19 ಟ್ಲ ಕೊಲ್ಲಪ್ಪನ ಮಗ ಮಂಮಲ ಸೆಟ್ಟಿ ಮತ್ಯಲ ಸೆಟ್ಟಿಯ ಮಗ ದೆ
20. ಸಮಾಣಿಕ ಸೆಟ್ಟಿಯೊಟಗಾದ ಮಣಲಯ ಸಮಸ್ತನ ಗ
21. ರೆಯುಂ ಆ ಪಟ್ಟಣದ ಸಮಸ್ತ ಸಥವ (?) ಮಾಡಿಸಿ
22. ಕೂಟ್ಟ ಮಂಗಳವಾರದ ಸಂತೆಯ . . .
23. . ದು . . . ಯಿರದ ಉವತ್ತ . . .
24. ಆ ಪಟ್ಟಣಸ್ವಾಮಿ ಮೊದಲಾದ ಮಂಡಲ ಸ್ವಾಮಿಪಟ್ಟ
- 25 ಣ ಸ್ವಾಮಿ ಮವುನ ಮಾಣಿಕ್ಕ ದೇಸಮಾಣಿಕ್ಕ ಅಲುವ
26. ರೆಯಮನ್ಯ ಅಂತು
27. ಮಾನ್ಯಯಿ

Note.

This inscription belongs to the reign of the Hoysala king Narasimha III. He is called mahâmandalêśvara Pratâpachakravartî Hôsala Śrî Nârasimhadêvarasar and is given the following titles Refuge of the universe, lord of wealth and earth, king of kings, supreme lord, the great master, lord of the excellent city of Dvârâvatî, a sun in the firmament the Yâdava race, crest-jewel of the all-knowing, lord over Male chiefs, champion over Malapas, gandabhêrunda, terrible in war, sole hero,

Śaṅkara-siddhi, gīṛidurgamalla, a Rāma in moving battle, a lion to elephants the enemies, uprooter of the Magara kingdom, establisher of the Chôla kingdom —

The inscription next records the establishment of a fair (*sante*) to be held on Tuesday at Manali by the mahâpradhâna prachandadandanâyaka Manchana-danâyaka and Châvundadêva, *mahâprabhu* of Hiriyânâd and certain gaudas named Kertya Bâchigavunda's son Appanaprabhugavunda's son Honnagavunda Kopyavunda, Mâdigavunda of Kârenâd and certain *settis* named Sankasetti, *pattavasami* (mayor) of Nairasimhapattana *alias* Dêvarahalli, son of Marisetti, Mauna Mânikyasetti, son of Pattanasvâmi Mâchisetti, Mammalasetti, son of Kollappa Desamanikyasetti, son of Matyalasetti and other *nagare* (merchants) of the village Manali. Certain grants seem to have been made in connection with the fair for the pattanasvâmi and mandalasvâmi Mauna Mânikasetti. But this part of the record consisting of lines 21-27 is worn out and cannot be made out fully.

The grant is dated S' 1200 Bahudhânya sam Chaitra śu. 1 Âdivâra. The date corresponds to 25th March 1278 A. D. if we take the lunar month Chaitra of the year Bahudhânya S' 1200 it will be a Friday. If we take the solar month Mēsha the date would correspond to 24th April 1278 A. D. a Sunday as stated in the grant. Probably this is the date intended. The date falls within the reign of Narasimha III (1254-1291).

Manchana-danâyaka who is styled here mahâpradhâna is also met with in several inscriptions of the neighbourhood (See E. C. III, Nanjangūd 92 of S' 1214 and 103 of S' 1213, etc). As regards the places mentioned in the grant, Hiriyânâd is referred to in certain records as containing the villages Mûgûr and Tagaḍûr now in the T-Narsipur and Nanjangūd Taluks (E. C. III, T-Narsipur 78 and Nanjangūd 118). Manali is mentioned in two records E.C. IV, Yedatore 13 and 14.

The record has no invocatory or imprecatory stanzas.

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At the same place in the village Uppinahalli, on a second stone (Nanjangūd Taluk 56 revised)

Size 6' × 3'

Kannada language and characters

ಅದೇ ಉಪ್ಪಿನಹಳ್ಳಿ ಹಳೇ ಗ್ರಾಮನಿವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ ೨ನೆಯ ಕಲ್ಲು ನಂಜನಗೂಡು

56ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 6' × 3'

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯ ಮುದೆಯ ಶಾಲವಾಹನ
2. ಶಕ ವರುಷ ೧೫೮೪ ನಂದ ಸುಧಾಕೃತ ನಂವತ್ಸರ
3. ದ ಚೈತ್ರ ಶು ಕಲು ಶ್ರೀ ಮಹಾ ಮಂಡಲೇಸ್ವರ ಶ್ರೀ
4. ರಂಗಪ್ಪಣ ವಾಳುವ ದೇವರಾಜುವಡೆಯರೈಯ
5. ನವರ ಅಪ್ಪಣಿಯಂದ ನಡಿನಾಥೈಯನವರ

- 6 ಅನುಮತದಿಂದ ದೇವಾಜಮ್ಮನವರು ಮಾಡು
- 7 ವ ಧರ್ಮ ಸಾಧನದ ಕ್ರಮವೆಂತೆಂದಡೆ ನಮ ಆರಶಿನವ
- 8 ರು ಸೋಗ್ಗಸ್ತರಾಗಲಾಗಿ ಕಳೆಲೆಯಲಿ ಮರವನು ಕಟ್ಟಿಸಿ
- 9 ಮಹಾಮಹತ್ತಿನ ಮರದವರಿಗೆ ಅವರಿಗೆ ಕೊಟ್ಟ
- 10 ಸ್ವಾಸ್ತೆ ಕಳೆಲೆ ಸೀಮೆಗೆ ಸಲುವ ಉಪ್ಪಿನ ಹಳೆಯ ಗ್ರಾಮ
- 11 ವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಲಿಂಗಮುದ್ರೆಯ ಕಲ್ಲನು ಸ್ತಾ [ಪಿ]
- 12 ತವನು ಮಾಡಿದ ಸಂಬಂಧ ಆ ಗ್ರಾಮದಲಹವಿ
13. ಶಿಷ್ಯ ಸರ್ವಸ್ವಾಪ್ಯವನು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮವಾ
14. ಗಿ ಧರ್ಮವನು ನಡಸುವಿರಿ ಯಂದು ಕೊಟ್ಟ ಗ್ರಾಮ
- 15 ಮ| ಯಿ ಧರ್ಮವನು ಅನುಗಾಲ ಯಾಗಿ ನಡಸಿದಂಧವರು
- 16 ನೂಲುಕವಿಲೆಯ . . . ಕಲ ಯೀ ಧರ್ಮ
- 17 ವ ಅವನಾದರು . . . ಅಳುಪಿದ ಅಂತ
- 18 ವರು ಕಾಸಿಯಲು ಗೋಸಹಸ್ರವನು ಕೊಂದ ಪಾಪಕೆ ಹೋಹ
- 19 ರು . . .
20. ಮಾತ್ರ ಪಿತ್ರ . . . ಯ ವಧಿಸಿದಂಧ ಪಾತಕಕೆ ಹೋ
21. ಹರು . . . ಅಳುಪಿದ ವರ್ಗ ಆ
- 22 ಪೋರನು? . . . ಣ ದಾನ ಮಾ
23. ನೈ ಹೋಲ . . . ಶುಭಮಸ್ತು

Note.

This inscription which was originally published as Nanjangud Taluk No. 56 has now been thoroughly revised. It records the building of a matt at the village Kalale (in the Nanjangud Taluk) for the Virasaiva sect of gurus by Dêvâjammanni in memory of the departed Arasinavaru (the king?) and also the gift of the village Uppinahalli in Kalale-sime by her for the expenses of the matt. The village is said to have been granted with all the rights of possession after setting up boundary stones marked with a *lungam*. The usual imprecatory sentences next follow.

The gift is said to have been made on the 5th lunar day of the bright half of Chaitra in the year 1584 Śubhakrit of the Śālivāhana era during the reign of Dêvarâjuvadeyaraiya at Śrîrangapattana and with the approval of Nanjinâthaiya. The date corresponds to 14th March 1662 A. D.

The donor of this grant Dêvâjammanni is also referred to in another record of Nanjangud Taluk which records a grant by her for a Virasaiva Matt at Kalale (E. C. III, Nanjangud 81). She was probably the queen of Kanthîrava Narasarâja Odeyar, king of Mysore, who ruled from 1638 to 1659 A. D. She seems to have been a follower of the Virasaiva faith. (See E. C. III Intr P. 28 Nanjinâthaiya, whose approval was obtained for the grant to the matt at Kalale was probably a chief of Kalale). Dêvarâjuvadeyaraiya, the king of Śrîrangapattana at the time of the grant was Dêvarâja Odeyar, king of Mysore who ruled from 1659 to 1672 A. D.

At the same place in Uppinahalli on a 3rd slab (Nanjangud 57 revised)

Size 2'-6" × 1'-6"

Kannada language and characters.

ಅವೇ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ 3ನೆಯ ತುಂಡುಕಲ್ಲು ನಂಜನಗೂಡು 57ನೆಯ ನಂಬರಿನ ಶಾಸನದ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 2'—6"×1'—6".

1. ಶ್ರೀ ವತ್ಸರದ ಕಾರ್ತಿಕ	7 [ದೇವದ] ಉ ಮೊದಲಾದ ಏನುಳ್ಳ ಸರ್ವಸ್ವ ಸ್ವಾಮ್ಯ
2 ಬಿ ೩ ಶ್ರೀಪತು ಕಾರೆ ನಾಡ	8. [ನುಭ] ವಿಸಿ ಕೊಂಡುತೆರುವ ಕೊಡಗಿದೇವಿ
3 [ಮ] ಹಾ ಪ್ರಭು ಕಾಮಣನವರು [ಉ]	9 [ಗ] ಾ ಅಂತು ಗ್ರಾಮ ಗುತ್ತಗೆ
4 [ಪ] ಹಳೆಯ ಸ್ತಾನಿಕರಿಗೆ ಕೊಟ್ಟ ಧರ್ಮ ನ	[ಪೂ]
5. . . ರ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ . . .	10 [ಪ್ರದ] ದ ಮಾರ್ಗದಲ ತೆರುವಿರಿ ಯಧರ್ಮ
6. . . ವೇ ದೇವಿಯಾ ಮೂರು ಸ್ತಾನಕ್ಕಂ ಸಹ ಗ	11. . . ನ್ಯಾಯ ಅಪೂರ್ವಾಯ ಏನುಂಟಾ

Note

The characters of this inscription are much worn out at the end. In the beginning of each line some letters are lost

It seems to record the grant of some village, perhaps Uppinahalli with all rights to the authorities (sthānika) of three temples, Mallikārjuna . . . vedēvi and . . . for services. An annual payment of 1 varaha as *kodagudere* (?) and of some other items was to be paid as fixed rent (*grāma-guttage*) for the enjoyment of the village

The grant is said to have been made by Kāmana, *mahāprabhu* of Kārenād. It is not dated in any era, and the cyclic year given cannot be clearly made out. The characters seem to belong to the 16th century A D Kārenād or Kārenād 70, a district comprising some of the villages around Uppinahalli is also referred to in several inscriptions—E C. III, Nanjangud 25, 59, 82, 128, 188

50

At the village Kirugunda in the same hobli, on a fragmentary slab near the Bhōgēśvara temple

Size 1'-6" × 1'-0".

Tamil and Grantha characters and Tamil language

Note.

This inscription is full of lacunæ, as a portion of the inscription slab is lost.

It seems to record the gift of some land, 10 kulis in extent with the sowing capacity of 10 kulagas for the services of worship (achchanebôgam) in the temple of Pillaiyâr (Ganēśa) in the village Śōḷakulāntakan . . . pura made by certain gaudas of the village including Nirupagāmunda. The management of the grant was vested in a person named Tiyāgapperumâl.

No date is given. The characters seem to belong to the 12th century A. D.

Tamil Supplement

No 50.

At the village Kīṛugunda in the same hobli on a fragmentary slab
near the Bhôgês'vara Temple

Size 1' 6" x 1'-0

Tamil and Grantha characters and Tamil language.

ಅದೇ ಹೋಬಳಿ ಕಿರುಗುಂದ ಗ್ರಾಮದ ಭೋಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲಿನ ಮೇಲೆ ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಕರ ತಮಿಳು ಭಾಷೆ

Front side.

- 1 .. . நூறு குழிய
2. பததுக்குளக விரையும இப்பிளனையாராக
- 3 குசசசூரீ கதவரை அஜ்நா போகஞ செலலெ
- 4 ககடவதாக . . . காமுண்டரும
- 5 கககாழு காமுண்டரும நிருப
6. காமுண்ட . . . காமுண்டகளெலெ
- 7 லாம விட்டோரம் இப்பிளனையார கொயிலிர்
8. காயி சொழ குலாந்தக .பரியம புரதது
9. . தியாகப பெருமாளாககு குடுககோமிவவனேடு
- 10 . . . ம உடைய பிளனையும
- 11

Back side

- | | | | |
|-----|----------------------|-----------|--------------|
| 1 | | | |
| 2 | ணடருளா நிராக | | . |
| 3 | ஸதது சொழிமண்டலதது மு | | . |
| 4 | முபுரகது கிழபா | | . க்கு |
| 5. | மணவிந | டையா | விசி |
| 6 | ஸவத | பெருமானாந | |
| 7 | ட்டந | கிருனி | |
| 8 | ருநததகலெ அபெஷஷ்ட | | |
| 9. | தது ஏரிகரை மெலெ | | |
| 10 | மததா | | |
| 11. | தத | | . |

51

At the village Halre in the hobli of Hullahalli on a slab set up to the east of the house of Katter&vutaru

Size 3' x 3'

Kannada language and characters

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲುಹಳ್ಳಿ ಹೋಬಳಿ ಹಲ್ಲರೆ ಗ್ರಾಮದ ಕಟ್ಟೀರಾವುತರ ಮನೆಯ ಪೂರ್ವಕ್ಕೆ ನಟ್ಟಕಲ್ಲು
ಪ್ರಮಾಣ 3' x 3'.

- | | |
|------------------------|---------------|
| 1. ಶುಭಮಸ್ತು ಮೈಸು | 4. ಮಹಾಮಹತ್ತಿನ |
| 2. ರ ಅಮೃತಮನವರು | 5. ಮಠದ ಗ್ರಾಮ |
| 3. ಮೈಸೂರವಳಿಗೆ ಕಟ್ಟಿಸಿದ | |

Transliteration.

- | | |
|-----------------------------|------------------|
| 1. śubham astu Maisu- | 4. mahāmahattina |
| 2. ra Amrutammanavaru | 5. mathada grāma |
| 3. Maisura valage kattisida | |

Translation.

. Good fortune. This village belongs to the *mahāmahattu* (Vīraśaiva Matt) built by Amritamma of Maisûr in Maisûr

Note.

Amritamma was a queen of Dēvarāja Vodeyar (1659-1672) king of Maisûr and the mother of his famous son and successor Chikkadēvarāja Vodeyar (1672-1704).

A copper plate grant of Châmarâjanagar gives the following —

“Doda Dēvarāja-nāmâ tēshām âdyô Raghûttamô niyatam . dhar-
mapatny Amritâmbâsya Sitâ Kusâ-Lavâviva asûta Chikkadēvêndra-Kanthirava-
mahîpatî”

(Epigraphia Carnatica Vol IV, Châmarâjanagar 92) She was a great patron of the Vīraśaiva sect and her grants of land to the matt built by her in the city of Mysore are often recorded in inscriptions (Mysore Archæological Report for 1930, P. 165, Report for 1931, P 131)

No date is given in the present record, but it may be assigned to about 1668 A. D., the date of the Kêtahalli grant published in the Annual Report for 1931.

52

At the village Basavanapura in the hobli of Chikkayyana-chhatra, on a stone set up in a rice land.

Size 2' x 2'-6"

Kannada language and characters

ಚಿಕ್ಕಯ್ಯನ ಛತ್ರದ ಹೋಬಳಿ ಬಸವನಪುರದಲ್ಲಿ ಸುಬ್ಬಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'×2'-6"

- 1 ಶುಭಮಸ್ತು ಶ್ರೀಮತು ಸಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೬೪
- 2 ನೆಯ ಸಂದರ್ಶಮಾನಪ್ಪವ ಸಂವತ್ಸರದ ಮಾ
- 3 ಪ ಶು ೧೪ ಸೋಮವಾರ ಹಂಪೆಯಲ್ಲು ಶ್ರೀಮ
- 4 ನ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ
- 5 ಪ್ರತಾಪ ಅಚ್ಚುತದೇವ ಮಹಾರಾಯರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂ
- 6 ದು ನಂಜುಂಡೇಶ್ವರದೇವರಿಗೆ ಅಮೃತಪಡಿನೈವೇದ್ಯಕ್ಕೆ ಸರ್ವಮಾ
- 7 ನ್ಯವಾಗಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಅಚ್ಚುತರಾಯರು ಅಪ
- 8 ಮೃನವರು ಕೊಟ ಅಬೂರಗ್ರಾಮ ಯಾಗ್ರಾಮವನೂ
- 9 ಅಪಹರಿಸಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ ಬ್ರಾಹ್ಮರು
- 10 ಗೋಲು ತಂದೆತಾಯನು ಕೊಂದಪಾಪ
- 11 ಕೈಹೋಹರು || ಶ್ರೀ ನಂಜುಂ [ಡ] ನೇ ಗತಿ

Note

This records the gift of a village named Abûr for the services of food-offerings to the god Nanjundêśvara. The grant is stated to have been made by a person named Achyutarâyarû Apayyanavarû for the merit of the king of Vijayanagar named Achyutarâya. The donor was apparently an officer under the above king.

The king Achyutarâya is stated in the record to be ruling at Hampe.

The date of the grant is given as S' 1464 Plava sam. Mâgha śu. 14 Monday and corresponds to 30th January 1542, a Monday as stated in the grant.

The usual imprecation is found at the end of the grant and also a prayer to Nanjundâ, who is the presiding deity worshipped in the Śrīkanthêśvara temple at Nanjangûd. The grant is made for the services in that temple.

The village Abûr here probably belonged to Abûra-mâganî which is stated to have contained also the villages Hebâdî, and Bêdarahallî (Seringapatam Taluk 149) now found in Chandagâla hobli, Seringapatam Taluk.

53

Basavanpur Plates of the Punnâd king Skandavarman found in the possession of Channappâji Arasu at the Village Basavanpur [Plates XXIII and XXIV.]

Size 8 $\frac{3}{4}$ ' × 2 $\frac{3}{4}$ ' 5 Plates with seal.

Old Kannada characters Sanskrit and Kannada language.

ಅದೇ ಬಸವನಪುರದ ಗ್ರಾಮದಲ್ಲಿ ಚೆನ್ನಪ್ಪಾಜಿ ಅರಸಿನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.





5 ಹಲಗೆಗಳು ಉಂಗುರ ಮತ್ತು ಮೊಹರು ಸಹಿತ ಹಳಗನ್ನಡಕ್ಷರ

ಪ್ರಮಾಣ 8 $\frac{3}{4}$ ' × 2 $\frac{3}{4}$ '

I B.

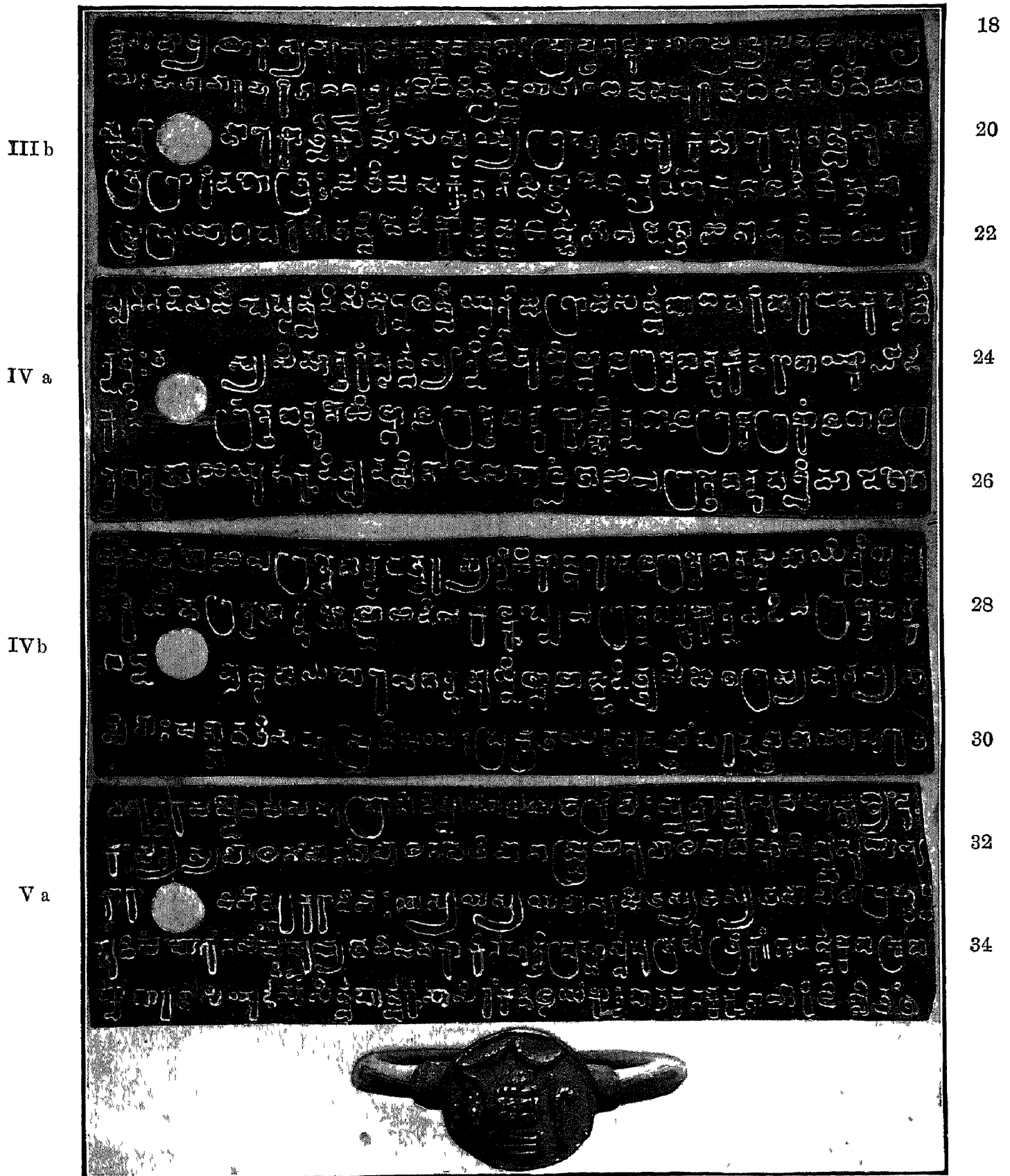
1. ಸ್ವಸ್ತಿಜಯತ್ಯರ್ಕ್ಕಕ ರಾಪುತ ಭಾತ್ಯದೆಮ್ಮುರುಹಕ್ಷಣಃ ಕ್ಷ [ತ್ರ] ಚೂಡಾಮಣಿಮೈಕೊವ್ವೀ ಕ್ಕಮ್ಮವ
2. ನಾತೇ ಕುಲಯೋನಿ ರಥಸ್ಯ ಸ್ಯ ಪ್ರಜಾನಾನ್ತಾಮ್ರ ಭಾಜನೇ ಪ್ರಾದುರ್ಭೂತಾಹಿತಾಯಾ

COPPER-PLATE GRANT OF THE PUNNATA KING SKANDAVARMA.

I b	<p>  </p>	2
II a	<p>  </p>	6
II b	<p>  </p>	10
III a	<p>  </p>	14
		16

(No 53—p. 126)

COPPER-PLATE GRANT OF THE PUNNATA KING SKANDAVARMA—(concl'd)



(No 53--p. 126)

3. ದೌ ಪ್ರಜಾನಾ ತಾಮ್ರಕಾಶ್ಯಪಃ ಸಹ್ಯಲೇರಾಟಕಾಸಧರಾ ಸಧಕಾಧರಾಸ್ರವಾ
4. ದಿಷ್ಟವಿನ್ಯಾನ್ರಿಶ ಕೋಶಾಕೇಶ ಸಾಸನಃ ಅತಿಮಿತ್ವಾದಿರಾಜೇಷು ರಾಜಾದಿತ್ಯೋ ಹ ರಾಜ

II A

5. ನು ಪ್ರಜಾಪಾಲನ ವಿಕ್ಷಾಯಾಜೀಕ್ಷಿನ್ಯೇಷು ಜಿತಾತನು ತದ್ವಿಧ್ಯೇಷ್ಯೇಕ ವೀರೇಷು ತಯಾತವ
6. ಸ್ವೇನ್ದ್ರಮಾಶ್ವದ ಭೂಮೋರ್ಭುತ್ಯೇ ನಮುದ್ಭುತ್ಯಾ ಭೂಭುಜಾ ರಾಷ್ಟ್ರವರ್ಮಣಃ ಉದಿತೋ
7. ದಿತಾಗತಾ ದ್ವಂಶಟ್ಟದಮ್ಭುನಾ ಮಹೀಭುಜಾಃ ಜಾತಾಯಾ ಹಿಮವತ್ಪ್ರಸ್ಥಾ ಜಿನ್ದ
8. ತ್ಯಾಮಿವಭೂತಯಾಃ ಪ್ರಜ್ಞಾಲಜ್ಞಾ ಕುರಾರೂಪವಿನಯಾಪ್ರಶ್ರಯಾಮಿವಃ ಶ್ಲಘ

II B

9. ನೀಯೈರ್ಗುಣಃ ಸ್ತ್ರೀಣಾಂಪ್ರಾಪಯನ್ತ್ಯ ವಿವಾದಿತಿ ಮಿವಸ್ವಾನೀತ ಮಹೇನ್ದ್ರಾ ಮುದಾಯಾದ್ಧಿಶಿ
10. ಭೂಭೃತಃ ಸ್ವಹಾಯಾ ಸುಹುತಾದಿಷ್ಟ ಮನೋರಥ ಇವಾನರಾತ್ ಪಜ್ಜನ್ಯಾದ್ಧಿವಭೂ
11. ಜವ್ಯಸಸ್ಯಸಮ್ಯನ್ಮಹೋದಯಃ ತಸ್ಮಾತ್ಸಸ್ಯಪ್ರಭಾವತ್ಯಾಮಜಾಯತಮು
12. ಹೋದಯಃ ಪ್ರಜಾಪಾಲನ ದೀಕ್ಷಾಯಾಂ ಸಾಕ್ಷದ್ಧರ್ಮಾತ್ಮಜಾಸ್ವಯಃ ವತ್ಸಸಕ್ಯಸ್ವಯಾನೀತ್ಯಾ

III A

13. ಮವಜ್ಞಾದ್ಭುಹಸ್ವತಿಃ ಪ್ರಭಾವೋತಹಶಕ್ತಿಭ್ಯಾ ನಾಭಾಗ ಇತಿವನ್ಗತ ದ್ವಗ್ಗರ್ಯಸಮ್ಭದಾಯನಮ
14. ಹೇನ್ದ್ರತ್ಯವಧೀರಿತಿ ಧನಧಾನಧಾನೇನತ [೮] ಸಾತೇಜಸ್ನಿಧಿ ಮನೋನಯನ ಸಹರಾಣ್ಯಕಾನ್ತೇನ್ದ್ರಯ್ಯ
15. ನನಿಜ್ಜಿತಾಃ ಆತ್ಮನಃ ಶ್ರುತೇ ಯಸ್ಯವಾಗುಪಾಘಾ ಸಸರಸ್ವತಿ ಯದಿ ವಕ್ಷತ್ರೇಶ್ಯ
16. ತ್ಸ ರಾಜ ಶ್ರೀರಪಿರಾಜತೆ ಕಾಶ್ಯಮಯ್ಯಿಷ್ಟತಾಕಾ ಯಸ್ಯ ದಿಕ್ಷು ಪ್ರತಿಷ್ಠಿತಃ ದಿಷ್ಟಯ್ಯೋ
17. ದೀರ್ಘಾಕಾಚಪಿ ಯಶಿವಾರಿ ಪ್ರಭೂರಿತಃ ತೇನ ಪೂರ್ವಾಭಿಷಿನ್ದ ಪ್ರಜಾನಾಂ ಹಾರಿಪ್ರಭಾಮಿಭಃ ಬ

III B

18. ನ್ದನಃ ಮತ್ಯಲೋಕಸ್ಯ ಭೂಭುಜಃ ಸ್ತನ್ದವರ್ಮಣಃ ಪ್ರಾಪ್ತನಾಜ್ಯೇನ ಸಾಮ್ರಾಜ್ಯಸರ್ವಲೋಕನಮಸ್ಯ
19. ಯಃ ಹತಾಚಾರಹರಿತಾಶತ್ವತ್ಪ್ರಜಾಪಿಧಿವಿದ್ಧಯತ್ ೮ ಧವಳಪುರಮಧಿವಸತಿ ವಿಜಯ
20. ಸ್ಕನ್ಧಾಪಾರೇಕಾರ್ಥಿಕಾಮಾಸ ಸೂರ್ಯಗ್ರಹಣಿ ಶುಕ್ಲವಾರೇ ಪುನರ್ವಸುನಕ್ಷ
21. ತ್ರೇ ಆರಿದಗೋತ್ರಃ ಜೋತಿಷಸಕುನನಿಮಿತ್ತಾದೇಶಕೃಯಾಕುಶಲವಿಶಿಷ್ಟಸಾ
22. ಸ್ತಪ್ರಯೋಗ ಪರಿಣಿತದ್ವಿವೇದಿಕೊತ್ತಮ್ತಮ್ತಮ್ತೋ ಎಡೆತೊಟಿನಾಡುವಿಷಯೇಕ

IV A.

23. ಪುನಿನದಿಸಮೀಪ ಪೂರ್ವದಿಸಿಂ ಮುಟ್ಟಲವ್ವಿಯೂರ್ನಾಮಗ್ರಾಮಂಸರ್ವಬಾಧಪರಿಹಾರಂ ಉದಕಪೂಂರ್ವ
24. ನ್ದತ್ತಃ ತಸ್ಯ ನೀಮಾನರಂ ಪೂರ್ವಸ್ಯಾನ್ದಿಶಿ ತಃಪುಲ್ಗಾಲೆ ಅನ್ತೆಬನ್ದುಕಳರಾಬಾಯ್ಕಾಲುಳ್
25. ಕೂಡಿಅನ್ತೆಬನ್ದುನೆಪುಲ್ಗಾಲೆ ಅನ್ತೆಬನ್ದು ಕೊಣ್ಣೆನ್ದಗಾಲೆ ಅನ್ತೆಅಂಕೊಲೆಗಾಲೆ ಆ
26. ನ್ತೆಬನ್ದು ತೊಟಿಯುಳ್ಕೂಡಿತ್ತು ದಕ್ಷಿಣಾದೆನೆಗೆಲ್ಲಂ ತೂಟಿವ ಅನ್ತೆಬನ್ದು ಪಶ್ಚಿಮಾದೆನೆಗೆ

IV B.

27. ಲ್ಲಂಮತ್ತಂತೊಟಿವ ಅನ್ತೆಬನ್ದು ಉತ್ತರಸ್ಯಾನ್ದಿಶಿ ಕೊಟ್ಟುಗೂಡಲೆ ಅನ್ತೆಬನ್ದು ಮೂಡಾಯಿನ್ಬೀಟನ್ದ
28. ನೀರಿಟಿವೆ ಅನ್ತೆಬನ್ದು ತೊಲೊಟಿಡಿವಕಲ್ಕುಪ್ಪೆವ ಅನ್ತೆಬನ್ದು ಕೊನ್ನೆವಡಿವ ಅನ್ತೆಬನ್ದು
29. ಬೆಟ್ಟದಾಮೂಡಾಯ್ಪೊರೆವಬನ್ದು ತುಟ್ಟಿಲ್ಗಾಲೊಕ್ಕೂಡಿತ್ತು ನೀಮೆ ೮ ಅಸ್ಯದಾನಸ್ಯಸಾ
30. ಕ್ಷಿಣಃಷಣ್ಣವತಿ ಸಹಸ್ರವಿಷಯಃ ಪ್ರಕೃತಯಃ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ

V A

31. ವಶುನ್ದರಾಷಷ್ಟಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಸ್ವನ್ನಾತ್ಮಂ ಸುಮಹಚ್ಛಬ್ಧಂ ದುಃ
32. ಕಃಮನ್ಯಸ್ಯ ಪಾಲನಂ ದಾನಂವಾ ಪಾಲನ ವೇತಿ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಾ ಬಹುಭಿರ್ಬಸುಧಾ ಭು
33. ಕ್ತಾ ರಾಜಭಿನ್ನಕರಾದಿಭಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಂ ಬ್ರಹ್ಮಸ್ಯ
34. ನ್ತು ವಿಷಂ ಘೋರಂ ನಭಿಂಷವಿಷಮುಚ್ಯತೆ ವಿಷಮೇಕಾಕಿನಂಹಂತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಂ|| ಇದಮ್ಕೈಬಕ್ರಬ
35. ಪ್ಲೋಂಹಾರಣಾಸಿಯುಳ್ ಸಾಸಿರ್ವಪಾವ್ವರಂ ಸಾಸಿರಂ ಕವಿಲೆಯಂ ಕೊನ್ನಪಾತಕನಕ್ಕೆ ಕುನಾಚಾರಿ ಲಖಿತಂ

(Corrected version.)

- I. B 1 स्वस्ति जयत्यर्ककरापूत भास्वदम्बुरुहेक्षणः क्षत्रचूडामणिर्मौको विक्रान्तव
 2 सुधातलः ॥ कुवलयरतस्यास्य प्रजानान्ताग्रभाजने प्रादुर्भूतो हिताया
 3 दौ प्रजानान्ताग्रकाश्यपः ॥ सहजालोलकलोल धारास्त्रावित
 4 दिक्कटे विक्रान्तवसुधाकोशे लीलयाहितशासनः ॥ अतिमीत्वादिराजेषु राजादित्यो
 प्यराजत
- II. A 5 प्रजापालनदीक्षायां अक्षीणेषु जितारिषु ॥ तद्विधेष्वेकवीरेषु यात त्रिदिवकेष्वथ
 6 भूमेर्भूत्यै समुद्रताडुभुजो राष्ट्रवर्मणः ॥ उदितो
 7 दितागते वंशे कदंबानां महीभुजः जातायां हिमवत्प्रस्थाज्जाह
 8 व्यामिव भूतये प्रज्ञालज्जाकुलै रूपविनयप्रश्रयादिभिः श्लाघ
- II. B 9 नीयैर्गुणै स्त्रीणां प्रभवत्यामिवादिति ॥ विवस्वानिव माहेन्द्रया मुदयादिशि
 10 भूभृतः स्वाहायां सुहुतादिष्टमनोरथइवानलात् ॥ पर्जन्यादिवभू
 11 देव्यां सस्यसम्यङ्ग्रहोदयः तस्मात्तस्य प्रभावत्यामजायतम
 12 होदयः ॥ प्रजापालनदीक्षायां साक्षाद्दर्मात्मजस्वयं मंत्रशक्त्या स्वयंनीत्या
- III. A 13 चावर्जितबृहस्पतिः ॥ प्रभावोत्साहशक्तिभ्यां नाभाग इति वर्ण्यते स्वर्गीयसंपदा
 येन म
 14 हेन्द्रो प्यवधीरितः ॥ धनदोपि निधानेन त [र] सा तेजसां निधिः मनोनयनहारिण्या
 कान्त्येन्दुर्ये
 15 न निर्जितः ॥ आत्मानं श्रन्थते यस्य वाग्गुंफौघात् सरस्वती यस्य वक्षस्थलं श्रित्
 16 सा राजश्रीरपि राजते ॥ काशमानाः पताकाश्च यस्य दिक्षु प्रतिष्ठिताः दिङ्मध्ये
 17 दीर्घिकाश्चापि यस्य वारिप्रपूरिताः ॥ तेन पूर्णाभिषिक्तेन जनाह्लादिप्रभादिभिः ब
- III. B 18 न्धुना मर्त्यलोकस्य भूभुजा स्कंदवर्मणा ॥ प्राप्तराज्येन साम्राज्यसर्वलोकनमस्कृ
 19 ता हतचोरा हारित् शश्वत् पूजाविधिरवर्धत ॥ धवळपुरमधिवसति विजय
 20 स्कंधावारे कार्तिकमासे सूर्यग्रहणे शुक्लवारे पुनर्वसुनक्ष
 21 त्रे हारीतगोत्रः ज्योतिषशकुननिमित्तादशक्रियाकुशल विशिष्टशा
 22 स्त्रप्रयोगपारिणत द्विवेदि कोत्तम्मशर्मणे एडत्तोरेनाडुविषये क
- IV. A 23 प्पुनीनदीसमीपे पूर्वदिशि मुट्टलविव्यूनाम ग्राम स्सर्वबाधपरिहारं उदकपूर्व
 24 न्दत्तः तस्य सीमांतरं पूर्वस्यां दिशि तुळदिल्गाले अन्ते बन्दु कळराबाय्कालोळ
 25 कूडि अन्तेबन्दु नेरिल्गाले अन्तेबन्दु कोर्णिणदगाले अन्ते अंकोलेगाले अ
 26 न्तेबन्दु तोरेयुळ कूडित्तु दक्षिणादेशेगेलंतोरेण अन्ते बन्दु पश्चिमादेशेगे
- IV B 27 ल्लं म्मत्तंतोरेण अन्तेबन्दु उत्तरस्यांदिशि कोहुगूडले अन्तेबन्दु मूडाथिन्वीळतन्द
 28 नीरिल्लिवे अन्तेबन्दु तोल्मोरूडिए कल्कुप्पेण अन्तेबन्दु
 29 बेड्डामूडाय् हेरेणबन्दु तुळिदल्गालोळ कूडित्तुसीमे अस्य दानस्य सा
 30 क्षिणः षण्णवतिसहस्रविषयप्रकृतयः स्वदत्तां परदत्तां वा यो हरेत
- V. A 31 वसुन्धरां षष्ठिर्वर्षसहस्राणि विष्टायां जायते क्रिमिः स्वंदातुं सुमहच्छक्यं दुः
 32 खमन्यस्य पालनं दानं वा पालनं वेति दानाच्छ्रेयानुपालनं बहुभिर्वसुधा भु
 33 क्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं ब्रह्मस्वं
 34 तु विषं घोरं न विषं विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं ॥ इधर्मके
 बक्रव
 35 प्पो बारणासियुळ सासिर्व्व[र] पाव्वरुं सासिरं कविलेयं कोन्द पातकनक्के कुनाचारि-
 लिखितं

Transliteration.

- IB. 1. svasti jayaty arkka-karâpruta-bhâśvad emburuhakshanah ksha[tra]
chûdâmanim Miko vvikkarmma-va-
2. nâ-telah¹ kulay ônirathasyasya prajânân tāmrahājane prādurbhûtâ
hitâyâ-
3. dau prajânâ Tāmra-Kâśyapah² Sahya-lêlâtakâśadharâ-sadhakâ-dharâ-
srâvâ-
4. dîshya-vinrântîśa-kôśâ-kêśa-sâsanah³ atimitvâdi-râjêshu Râjâdityô ha
râja-
- IIA. 5. su prajâ-pâlana-vikshâyâ jîkshinêshu jîtâtasu⁴ tadvidhyêshv êkavîrêshu
tayâtava
6. svêndramâśvada bhûmôr bhutye samudbhutyâ bhûbhujâ Râshtra-
varmmanah⁵ uditô
7. ditâ gatâd vamśat Kadambanâ mahîbhujâh jâtayâ Himavat-prasthâ
jinha-
8. tyâm iva bhûtayâh⁶ prajñâ-lajjâ-kulâ-rûpa-vinayâ-prâśrayâmvah
ślagha-
- IIB. 9. nîyair gunah strînâm prâpayantya vivâditî⁷ mivasvânîta-Mahêndrâm
udâyâd dîśi
10. (r) bhûbhritah Svahâyâ suhutâd ishta-manôratha ivânalât⁸ parijanyâd
viva bhû-
11. javya-sasya-samyan-mahôdayah tasmât tasya Prabhâvatyâm ajâyata
ma-

Note—There are too many errors in the text. The following amendments of the text are suggested as the probable correct readings which the engraver miscopied

1. Read jayaty arkka-karâpûta-bhâśvad-amburuhêkshanah kshatra-chûdâmanir Mikô vikranta-vasudhâtalah
2. Read kulayôni-ratasyâśya prajânâm tāmra-bhâjanê 'prādurbhûtô hitâyâdau prajânâm Tāmra-Kâśyapah
3. Read Sahyâjâ-lôla-kallôla-dhârâ-srâvita-dîktate vikrânta-vasudhâ-kôśê kîlayâhita-sâsanah
4. Read atimitvâdirâjêshu Râjâdityô hyarâjata prajâ-pâlana-dîkshâyâm akshinêshu jîtânîshu
5. Read tad-vidhêshvêka-vîrêshu yâta-tridivakêshvatha bhûmêr bhûtyai samudbhûtâd bhûbhujô Râshtravarmmanah
6. Read uditôditâgate vamśe Kadambânâm mahîbhujâh jâtâyâm Himavat-prasthâj Jâhnavyâm iva bhûtayê
7. Read prajñâ-lajjâ-kulâi rûpa-vinaya-prasrayâdibhih ślâghanîyair gunaih strînâm prabhavat-yâm ivâditim
8. Read vivasvân iva Mâhêndryâm udayâd dîśi bhûbhritah Svâhâyâm suhutâd ishta-manôratha ivânalât

12. hōdayah⁹ prajā-pālana-dīkshāyām sākshād Dharmātmajā svayah¹⁰
vātta-sakya-svayā nitya-
- IIIA 13. mavajvāda-Brihaspatih prabhāvōtaha-śaktibhyā Nābhāga iti
vangate¹¹ dvaggaṇya-sampadā yana Ma-
14. hēndra tyavadhīr iti Dhanadhānadhānēna ta[ra]sā tējasan nīdhī¹²
manō-nayana-saharānya-kāntēndur yya-
- 15 na nirjīṭāh ātmanah śraghatē yasya vāgupāghāsa Sarasvatī¹³ yadī
vakshaśrah śrī-
- 16 t sa rājaśrīr apī rājate kāśyamayyar patākā yasya dīkshu pratīṣṭitah¹⁴
dīmmayō
17. dīghah kāchapi yaśi vārī prabhūritah tēna pūrvvābhīṣhina-prajānām
hārī-prabhāvībhīh¹⁵ ba-
- IIIB. 18. ndanah¹⁶ ma[r] tya-lōkasya bhūbhujah¹⁷ Skandavarmanah¹⁸ prāpta-
nājyēna¹⁹ sāmrajya-sarvva-lōka-namaskri-
- 19 yah²⁰ hatāchāra-harītā śāsvat-pūjā-vidhī-vivridhaya²¹ Dhavalapuram
adhivasatī vijaya-
20. skandhāvārē Kārtthikā-māse²² sūryyagrahane Śuklavāre Punarvasu-
naksha- [sā-
- 21 tre Ārida-gōtrah²³ jōtisha-sakuna²⁴ nīmītādēśa-kriyā-kuśala-vīśīṣṭa-
22. stra²⁵-prayōga-parīṇita²⁶ Dvīvēdī Kottammaśarmmane Edettorenādu-
vīshayē Ka-
- IVA 23. ppunī-nadī-samipe pūrvva-dīsi (m) Muttalavvīyūr-nnāma-grāmam²⁷
sarvva-bādha-parihāram udaka-pū(m)rvva-

- | | | | |
|----|---|----|-------------------|
| 9 | Read parjanyād iva bhūdēvyām sasya-samyam-mahōdayah tasmāt tasya Prabhāvatyām
ajāyata mahōdayah | | |
| 10 | Read sākshād Dharmātmajas svayam | | |
| 11 | Read mantra-saktyā svayam nityam avajñāta-Brihaspatih prabhāvōtsāha-śaktibhyām
Nābhāga iti vaimnyate | | |
| 12 | Read svar-ggēya-sampadā yēna Mahēndrōpy avadhīritah Dhanadōpi nīdhānēna tarasā
Tējasān-nīdhīh | | |
| 13 | Read manō-nayana-hānnyā kāntyēndur yyēna nirjīṭah ātmānam śranthātē yasya vāg-
gumphaughāt Sarasvatī | | |
| 14 | Read yasya vakshasthalam sūt sā Rājaśrīr apī rājate kāśamānāh patākās cha yasya dīkshu
pratīṣṭhītāh | | |
| 15 | Read dīgh-madhyē dīrghikās chāpi yasya vārī-prapūritāh tēna pūrvvābhīṣhiktēna prajāhlād
prabhādībhīh | | |
| 16 | Read bandhunā | 22 | Read Kārtika-māsē |
| 17 | „ bhūbhujā | 23 | „ Hārīta-gōtrah |
| 18 | „ Skandavarmanā | 24 | „ jyōtisha-śakuna |
| 19 | „ rājyēna sāmājya | 25 | „ śāstra |
| 20 | „ namaskritā | 26 | „ parīṇata |
| 21 | „ hata-chōrā harit śāsvat pūjāvidhīr
avardhata | 27 | „ grāmas |

24. n dattah tasya sîmântaram pûrvvasyân dîśi Tulḍilgāle ante bandu
Kala-râ-bâykalul
25. kûḍi ante bandu Nerilgāle ante bandu Konnindagāle ante Ankolegāle a-
26. nte bandu toreyul kûḍittu ḍakshinâ-desegellam tore-e ante bandu
paśchimâ-deśege-
- IVB. 27. lammattam tore-e ante bandu uttarasyân dîśi Kottugûdale ante bandu
mûḍâyin bîltanda
28. nîr-ilive ante bandu Tolmoradî-e Kalkuppe-e ante bandu Kondevadî-e
ante bandu
29. bettadâ mûḍây pore-e bandu Tulḍilgālol kûḍittu sîme asya dânasya
sâ-
30. kshinah shannavati-sahasra-vishaya(h)-prakritayah sva-dattâm
paradattâm vâ yô harêta
- VA. 31. vaśundharâ²⁸ shashtim-varsha-sahasrânî vishtâyâm jâyate krimih svan
dâttum sumahach-chhakyam duh-
32. ka(h)m²⁹ anyasya pâlanam dânam vâ pâlana[m] vêtî dânach chhrêyô
nupâlanâ³⁰ bahubhir bbasudhâ³¹ bhu-
33. ktâ râjabhis Sakarâḍibhih³² yasya yasya yadâ bhûmî [s] tasya tasya
tadâ palam³³ brahma-sva-
34. n tu visham ghôram na bhimsha³⁴ visham uchyate visham êkâkinam
hanti brahmasvam putra-pautrikam³⁵ i-darminakke³⁵ bakra³⁶ ba-
35. ppom Bâranâsiyul sâsîrvva [r] pârvarum sâsîram kavileyam konda
pâtakan akke Kunâchârî-likhitam

Translation

Lines 1-2.

Be it well Victorious is the crest-jewel of the kshatriyas, Mika whose eyes resemble the lotus flowers purified by the sun's rays and shining thereby and who has conquered the earth

To this king who loved persons of noble birth was born in the early days in a vessel of copper (a son named) Tâmrâ-Kâśyapa for the welfare of his subjects

Lines 3-5

He ruled with ease the land conquered by him in the boundaries of which the waters of the Kâvêri (Sahyajâ) with tremulous waves flow Râjâditya shone surpassing ancient kings who never slackened in their vows to protect their subjects and who conquered their enemies

28	Read vasundharâm
29.	„ duhkham
30	„ pâlanam
31.	„ vvasudhâ
32	„ Sagarâḍibhih

33	Read phalam
34	„ visham
35	„ dharmakke
36	„ vakra

Lines 5-11.

After several such matchless heroes departed to heaven was born to the king Râshtravarman who appeared on earth for its welfare, by (his queen) Prabhâvatî who was descended from the noble Kadamba line of kings and who thus resembled in glory the river Jâhnavî (Ganges) rising from the slopes of the Himavat and who seemed to excel Aditî by praiseworthy womanly qualities such as wisdom, modesty, nobility (kula), beauty, courtesy and loyalty, a son highly glorious (mahôdaya) like the sun rising in the region of Indra (east) from the Udaya mountain like desires being obtained from (incantations of) *svâha* during oblations offered to fire (*Anala*), like the great rise (mahôdaya) of plants in earth from rain

Lines 12-17.

This great son of Râshtravarman was a Yudhishtira (Dharmâtma) in his determination to protect the subjects, scorned Brihaspatî in his power of counsel at all times, was praised as Nâbhâga by his brilliance and energy, surpassed even Mahendra by his splendour deserving to be sung about in heaven (svah), overcame Kubêra in wealth and the sun in the quickness of movement, and the moon in his bodily lustre attracting the minds and eyes of people, and made even Sarasvatî feel abashed (or shrink) by the power of his speech. Even the goddess of royalty (râjaśî) becomes brilliant when she dwells in his chest. His bright flags are set up in all cardinal regions and the lakes constructed by him throughout the area of his territory are full of water.

Lines 17-19.

By that king Skandavarman, who was anointed first (abhishiktêna) by the glances of his happy subjects, etc., who was a friend of the world, who obtained the sovereignty of his kingdom and who was honoured by all his subjects, all the quarters of the earth were freed from robbers and the worship of the gods prospered.

Lines 19-23.

While residing in his victorious camp at Dhavalapura, in the month of Kârtika on the occasion of a solar eclipse, Friday with the constellation Punarvasu, he granted with pouring of water and free of taxes to Dvivêdî (versed in two vêdas) Kottamaśarma of Ârida-gotra (Hârîta-gôtra), an expert in astrology, omens, prognostics and foretelling and the prescribing of rites to be performed for good luck, and deeply versed in all the śâstras and prayôgas (performance of religious ceremonies), the village Muttalavviyû, situated in the territory of Edettorenâdu, near the river Kappunî to the east.

Lines 24-29.

Its boundaries to the east Tuldîlgâlu and proceeding in the same direction Kalarâ-bâykal (the channel of thieves), Nerîlgâl, Konnîndagâl, Ankolegâl and the river, to the whole of the south, the river, to the west also the river is the boundary to the north, Kottugûdal, proceeding east comes the

waterfall (nîr-ilivu) next comes Tolmoradi and heap of rocks (kal-kuppe) and Kondevadi and proceeding further in the same direction to the east of the mountain, the boundary ends in Tuldilgal

Lines 29-30

The witnesses to this gift are the subjects of the Ninety-six Thousand province.

Lines 30-35.

He who confiscates land given by himself or by others will be born as a worm in ordure for sixty thousand years. It is very difficult to give away what belongs to oneself. It is also difficult to maintain another's gift. Between making a gift and protecting a gift, protecting is more meritorious than giving. By numerous kings such as Sakara the earth has been enjoyed. To whomsoever the land belongs at the time, the fruit thereof (of making a gift) accrues. The property of the Brahmans is a terrible poison and poison (ordinary) is no poison. Poison kills only one while the property of Brahmans (when seized) will destroy the sons and grandsons also. He who obstructs this charity will incur the sin of slaying thousand Brahmans and tawny cows at Bâranâsi (Benares).

Line 35.

The writing of Kunâchâri

NOTE.

These plates were found in April 1936 at Basavanpura, near Nanjangûd in the Nanjangûd Taluk of Mysore District. They were said to

Discovery of the Plates have been discovered by a farmer of the village named Channappâji Ariasu while digging in the backyard of his house in the above village. They were subsequently purchased from him by the Mysore Archæological Department

The plates are of copper and five in number each measuring $8 \frac{5}{8}'' \times 2 \frac{5}{8}'' \times 1/10''$ with a ring and seal. The outer diameter of the ring is about $3\frac{3}{8}''$ and of the seal $1\frac{3}{4}''$. There is a circular hole in the left side of the plates for the ring to pass through. The ring was not cut at the time the plates were discovered. The seal is interesting and unique. It has in relief a rudrâksha or a jack-fruit with strung bow to left and an elephant goad to right with a leaf and crescent moon above and a drum below. The plates are covered with writing on both sides except on the front side of the 1st plate and the back of the last plate. Each page contains 4 to 5 lines and each line has about 30 letters

Description of the Plates

The language is Sanskrit except the lines describing the boundaries of the land granted and an imprecation which are in Kannada. The first part up to line 19 consists of Sanskrit verses in Anushtup metre and the next four lines in Sanskrit prose.

Language.

After this come five lines (24-29) describing the boundaries of the land and are in

Kannada prose. Then follow five lines in Sanskrit, one line (30) in prose describing the witnesses and four lines (30-34) in Anushtup verses containing imprecations against the violators of the grant. We have next a line (35) containing an imprecation in Kannada prose and lastly the name of the engraver in Sanskrit in the same line (35).

The Sanskrit verses as engraved are full of errors. There are far more errors in the present plates than in the Komaralingam plates of Ravidatta edited by Fleet in Ind. Ant. XVIII, P. 362 and which on that account have been declared spurious by that scholar. As the text stands, the first 19 lines in the present plates do not often give a clear meaning. But these errors seem to have been due to the ignorance and carelessness of the engraver who did not understand the import of the Sanskrit stanzas which he found in some authentic source and transcribed them faultily. The remaining portions in Sanskrit are comparatively free from errors.

The Kannada prose used (lines 24 to 29) seems to belong to the 7th or 8th century A.D. The lengthening of the last vowel in the genitive singular, e.g., *kalarâ bâykâlul*, *bettadâ mûdây* in lines 24 and 29 and the use of *ul* in the locative are indications of an early period. But *ol* is also used for the locative in line 29. The Kannada portion is free from the engraver's errors which shows that the engraver knew Kannada well but was ignorant of Sanskrit.

The grant is said to have been made from the capital Dhavalapura. This place cannot be identified. We have the village Kittûr in

Geography.

Heggadadêvankôte Taluk, Mysore District, called Kîrtipura in inscriptions which may possibly be equated, with Dhavalapura as *kîrti* or fame is often described as *dhavala* or white. But one cannot be certain of this. The witnesses are said to be the subjects of the *Shan-navati-sahasra-vishaya* (96,000 country). This phrase which is also used in other records (e.g. Âlur grant of the Ganga yuvarâja Mârasinga published in p. 72 of M.A.R. 1924) indicates the territory known as Gangavâdi Ninety-six Thousand which included parts of the present Mysore, Hassan and Kadur Districts. The village granted Muttalavviyûr cannot be identified now. It is said to be situated on the east bank of the Kappuni river which is the same as Kapinî or Kapilâ river which flows in Heggadadevankote, Nanjangûd and T-Narsipur Taluks of the Mysore District and joins the Kâvêri river. Edettore-nâdu-vishaya or Edettore-nâdu province in which Muttalavviyûr is stated to be situated is often referred to in inscriptions and seems to include parts of the Nanjangûd and neighbouring Taluks. (E.C. III, Mysore 55, Nanjangûd 44, 134, etc.) It is to be noted that in this record there is no reference to Punnâd or Purnâshtra of which Râshtravarman was king.

The characters are well-carved and seem to belong to the type of the old Kannada writing of the eighth century A.D. They appear

Paleography.

to be later than those of the Mâmballi plates which have been assigned to about 550 A.D. by Narasimhachar (M.A.R.

1917, P 41). A few features may be noted. The tails of 'ra' and 'ka' are fully connected with the cross strokes while those of conjunct 'r' and medial 'u' rise fully to the level of the serifs. Medial 'a' often descends lower than the bottom of the letter. Paleographically the plates may be assigned to about 700 A.D. or a little later. The characters are thus definitely different from those of the Mâmballi plates and resemble those of the Komaralingam plates assigned by Fleet to the close of the eighth or the beginning of the 9th century.

The present record, *viz.*, the Basavanpur grant of Skandavarman is of great interest as it is the third record so far found relating to

Historical Facts.

the genealogy of the kings of Punnâd. The first of these records, in the order of publication is the Komaralingam grant of Ravidatta noticed by Rice and published by Fleet (Ind. Antiquary XVIII, P. 362). The Mâmballi plates of Prithvîpatî published by R. Narasimhachar in the Mysore Archæological Report for 1917, p. 41 form the second record of the Punnâd kings and the present plates of Skandavarman are a welcome addition to the above two.

No reference however is made to Punnâd in the present record of Basavanpur. The Komaralingam plates refer to Punnâta-râjya and its capital Kittîpura as the kingdom and royal residence of the lineage of kings described therein. The Mâmballi plates describe Râshtravarman, the father of the donor Prithvîpatî as the king of Pura-râshtra. As the present record of Basavanpur plates refers to a grant made by Skandavarman, son of Râshtravarman of the Tâmbra Kâsyapa lineage described in the Mâmballi plates and as the village granted in the Basavanpur plates is said to be situated on the bank of the Kapinî river which flows through Punnâd, it is certain that the present record is also directly connected with the kingdom of Punnâd.

Punnâd or Punnâta was an ancient kingdom situated in the south-west of Mysore including parts of the Heggadadêvankôte Taluk and the surrounding territory. Its capital seems to have been Kittûr called also Kîrtîpura (see E.C. IV, Heggadadêvankote Taluk 56). The name Punnâta corresponds with the Ponnata mentioned by Ptolemy in the 2nd century where he specially states that beryl was found. The Chandravalli inscription of Mayûra-śarman, circa 258 A.D. states that the Kadamba king Mayûraśarman defeated the Punnâtas (M.A.R. 1929, P. 50). Punnâd is described as a Six-thousand province in an inscription of the Ganga king Śivamâra (E.C. III, Nanjangud 26). The Gummareddi plates of Durvinîta (C. 550 published in M.A.R. 1912, p. 30) speak of him as the son of the beloved daughter of the Punnâta king Skandavarman and as the ruler of the whole of Punnâd and Punnâd. Durvinîta's mother is named Jyêsthâ in the record. Harishêna, the author of Brihat-kathâ-kôśa, dated in 931 says that the Buddhist sangha went by their guru's direction to the Punnâta country, situated in the south. An inscription

in the Dodballâpur Taluk, Bangalore District, refers to one Hoysana Yalalaparasa as the ruler of the Punnâd seventy (E C IX, Dodballapur Taluk 38) and two in the Devanahalli Taluk, of the same district refer to a Punnâd king, (*ibid* Devanahalli 41 and 43). But these merely contain references to Punnâd kings and no genealogy of the Punnâd dynasty. Punnâd seems to have no connection with Padinâdu according to Fleet (Ind. Ant. 18, P 363), but Dr Saletore seems to support the old view of Rice that it was a part of Padinâd (Indian Culture, October, 1936, P. 304).

The present record, *viz*, the Basavanpur plates of Skandavarman gives the genealogy of the Punnâd king as follows. There was an early king named Mika, the crest-jewel of kings. To him was borne in a vessel of copper a son named Tâmrakâśyapa. He or his son and successor (the relationship of Tâmrakâśyapa to the next king is not explicit in the record) was Râjâditya. After several kings of the dynasty came Râshtravarman. His son by the Kadamba princess Prabhâvatî was Skandavarman, the royal donor of the village Muttalavviyûr on the banks of the Kappuni river in the Edetorenâd to a Brahman astrologer named Kottammaśarma.

The Komaralingam plates of Ravidatta also contain a genealogy of Punnâd kings but the succession of kings therein is thus given:—Râshtravarman of the Kâśyapa family, his son Nâgadatta, his son Bhujaga who married the daughter of Singavarma, his son Skandavarman, ruler of Punnâta-râjya and his son Ravidatta, the donor in the grant whose victorious camp was at Kitthipura.

Comparing the genealogy in the three grants we find the following. None of the grants is dated fully and no cyclic or śaka year is given in any of them. The name Râshtravarman is common to all the three grants. He is said to be a descendant of Kâśyapa in the Komaralingam plates and of Tâmrakâśyapa in the Mâmballi and Basavanpur plates. The reason for this epithet Tâmrakâśyapa is given in the Basavanpur plates as the birth of the king so-called in a copper vessel for the welfare of the world. Whether his name itself was Tâmrakâśyapa or whether it was merely his title and his real name was Râjâditya cannot be determined. But since the name Tâmrakâśyapa is given to the lineage in the Mâmballi plates it is probable that his name was Tâmrakâśyapa and Râjâditya was his son. Previous to Tâmrakâśyapa we have a name Mika in the Basavanpur plates who is said to be the father of Tâmrakâśyapa. The next name is Vishnudâsa of the Mâmballi plates. He may have been the father of Râshtravarman, since his name is mentioned immediately before Râshtravarman in the Mâmballi plates. His name is not found in the Basavanpur plates apparently because there was no necessity to give the names of all the ancestors of Skandavarman, the donor and a statement is made in lines 5 and 6 that after Râjâditya, several great kings of the line ascended to heaven before Râshtravarman became king and the phrase *tadānu*

is given in the Mâmballī plates before the verse in praise of Vishnudâsa and after the invocatory verse addressed to the god Vishnu.

Coming to Râshtravarman we learn that he had three sons and the eldest of these sons was Prithvîpatī according to the Mâmballī plates. The second son was apparently Skandavarman the donor named in the Basavanpur plates. The third son was Nâgadatta of the Komaralingam plates but the relative rank between Skandavarman and Nâgadatta is merely conjectural. The descendants of Nâgadatta are next named in the Komaralingam plates as Bhujaga, his son Skandavarman (apparently so named after his grandfather's brother), and his son Ravidatta.

Regarding Râshtravarman's queen we find her named Prabhâvatī and she is said to be the daughter of a great king of the Kadambas in the Basavanpur plates. Her father however is not named in the grant. In the Mâmballī plates as published we find Râshtravarman's queen is named Prajâvatī and she is said to be a descendant of the Hârîta lineage (M A R 1917, P. 41). But the facsimile of the record (opposite P. 44 in plate XIII, line 4 of III a) shows the name as Prabhâvatī or Pravâvatī. She is hence identical with the Prabhâvatī, queen of Râshtravarman referred to in the Basavanpur plates. As the Kadamba kings are known as Hârîti-putras in their grants, the statement that she is a descendant of Hârîti found in the Mâmballī plates partly supports the statement that she was the daughter of a Kadamba king found in the Basavanpur plates. She is praised as a model of feminine virtues both in the Mâmballī and Basavanpur plates.

As none of the three grants relating to the Punnâd kings is dated we find it difficult to definitely determine their dates. Of the three

Date and Authenticity the earliest so far as genealogy is concerned is the Mâmballī record belonging to Prithvîpatī, the eldest of the three sons of Râshtravarman, and next the Basavanpur plates belonging to another son of Râshtravarman named Skandavarman, and lastly the Komaralingam plates belonging to a Ravidatta, a great-grandson of Nâgadatta, son of Râshtravarman. There is some difficulty about the name Prithvîpatī as the Mâmballī plates stop after describing Prithvîpatī and it is possible to take Prithvîpatī as an epithet describing some king not named. But as Narasimhachar says (on P. 41 of the M A R 1917) "A doubt may naturally arise as regards Vishnudâsa and Prithvîpatī being personal names but the context appears to leave no room for such a doubt."

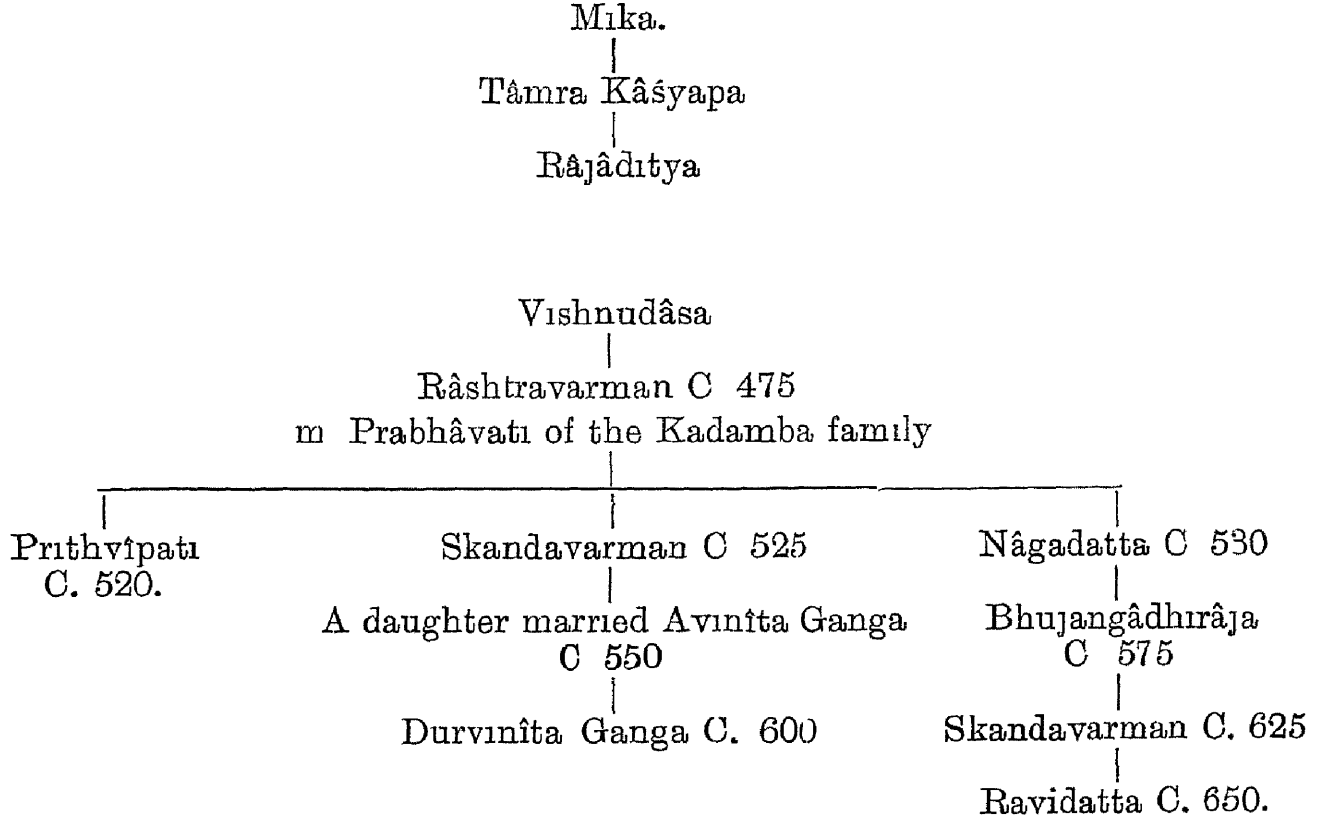
Taking the details of the dating given in the present grant (of Basavanpura) we learn that the gift was made by Skandavarman during Kârtika-mâsa, solar eclipse, Śuklavâra, and Punarvasu-nakshatra. Similar details are given (Phâlguna-mâsa, Âdityavâra, Rêvatīnakshatra, and Sûrya-grahana) in the Komaralingam grant and no date in the Mâmballī grant. Coming to the Basavanpur grant, the details of dating given do not suffice to determine the date correctly. Further it does not

seem to be possible to find the constellation Punarvasu on the New moon day of Kārtika according to any luni-solar system current now.

If we try to arrive at the date of the Basavanpur plates from the kings named therein, we find that there is only one king, *viz*, the Punnād king Skandavarman whose name occurs in the grants of the other dynasties of kings of the time known to us. As stated before, Avinīta, the Ganga king is said to have married the daughter of the Punnād king Skandavarman and had a son by her named Durvinīta who became the next Ganga king (M A.R 1912, P. 35) Avinīta is generally assigned to the middle of the sixth century and Durvinīta to the next generation. If Skandavarman of the present record is taken to be the same as Skandavarman, grandfather of Durvinīta, his date would be about 50 years earlier than that of Durvinīta. But there is divergence of opinion about the date of Durvinīta himself; Rice, Saletore and others suggesting C 500 A.D. and Narasimhachar, Dubreuil and others accepting C 600 A.D. On the basis of the latter date, Skandavarman may be assigned to about 550 A.D. Further Skandavarman is said to be the son of a Kadamba princess. We are told in the Tālgunda inscription that the Kadamba king Kākushtha gave his daughters in marriage to the Gupta and other kings (E C VII, Shikarpur 176). But he is assigned to the middle of fifth century (Moraes Kadamba Kula) and if he could have given his daughter to the Punnād king Rāshtravarman, the date of Rāshtravarman would be C 475—500 A.D. Thus Skandavarman's date would be C. 500 or C 525. But this chronology of the Kadambas is not free from doubt.

But a close examination of the Basavanpur plates raises serious doubts about their authenticity. The incorrect Sanskrit verses and the extremely faulty orthography of the Sanskrit words are unusual in authentic royal plates. The paleography of the record reviewed above and its comparison with the Māmballi grant indicate its date as about 700 A.D. while the grantor is alleged to be Skandavarman who lived probably about 525 or 560 A.D. The date given in the record is an impossible one, since the Punarvasu Nakshatra cannot occur on the Amāvāsya day of Kārtika. Thus the present grant deserves to be considered as spurious just as Fleet has condemned the Komaralingam plates (Ind Ant Vol. XVIII, P. 362). But it cannot be agreed that they are both useless for history, since it is clear that the person who drafted this grant has copied out, though in clumsy and mutilated Sanskrit, the verses which occur in its lines 1-19 from some authentic original grant of Skandavarman similar to the Māmballi plates (which have been assigned to C 550 on the basis of its paleography, and believed to be genuine, see P 41 M A. R 1917). In any case, the traditional genealogy of the

Punnâd kings as recorded in the Mâmballi plates and supported by the Basavan-pura and Komaralingam grants may be tentatively accepted and thus presented:—



54

At the village Tândya in the hobli of Chikkariyana-chhatra, on the lintel of the Garbhagriha of the Basavêśvara temple in the hamlet Mallanamûle

Size 7' × 1'

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಚಿಕ್ಕಯ್ಯನಛತ್ರದ ಹೋಬಳಿ ತಾಂಡ್ಯಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲನಮೂಲೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲುವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾಣ 7' × 1'

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಸಕ ವರುಷಂಗಳು ೧೭೭೬
2. ನೆಸಂದ ಅನಂದನಾಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುಭ ೧೦ ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲೇ
3. ತ್ಯಾದಿ ಸಮಸ್ತ ಬಿರುದಾಂಕಿತ ಶ್ರೀಮನ್ಮಹಿಶುರಪುರವರಧೀಶ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜಕಂಠೀರವರ ಸೇವ
4. ಕನಾದ ಅಂಬಾವಿರಾಸದ ಗುರಿಕಾರಮಲ್ಯೆಯನು ಮಾಡಿತಿಪ್ಪಿತ್ತಿದ ಮಲ್ಲನಮೂಲೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿಯವ
5. ರಿಗೆ ದೇವಸ್ಥಾನದ ಸೇವಾರ್ಥ || ಶ್ರೀ

Note.

This records the construction of a temple for the god Basavêśvara in Mallanamûle by Mallaiya, *gurikâr* (a ministerial officer) of Ambâvilâsa (a department in the Mysore Palace Office) serving under the Mysore king Krishnarâja Wodeyar III. The date of the construction is given as S' 1776 Ânanda sam. Kâr. śu. 10 Sô. equivalent to Monday 30th October 1854

It may be noted that a monastery for the ascetics of the Viraśaiva sect (*vraṭta-maṭha*) has been standing in Mallanamūle since 1669 A. D. (E. C IV, Gundlupet Taluk 64 and 65).

55

To the west of the village Tândya in the hobli of Chikkayyana-chhatra, on a stone set up to the east of the Sômêśvara Mâdêśvara temple. [Plate XXV]

Size 3'-6" × 3'

Old Kannada language and characters

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಚಿಕ್ಕಯ್ಯನಛತ್ರದ ಹೋಬಳಿ ತಾಂಡ್ಯ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಸೋಮೇಶ್ವರ ಮಾದೇಶ್ವರ
ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವ ನಟ್ಟ ಕಲ್ಲು.
ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

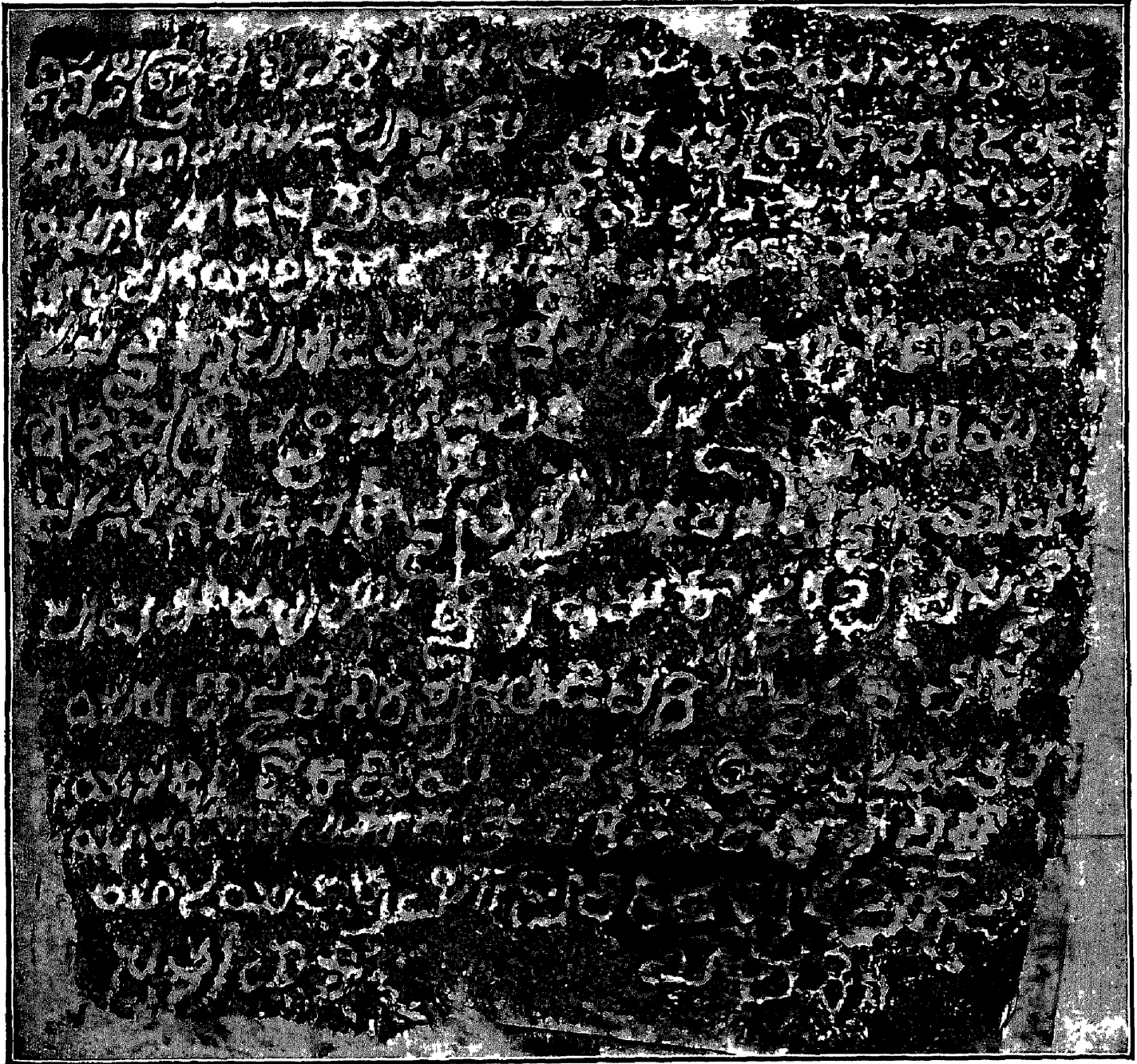
ಪ್ರಮಾಣ 3½' × 3'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಸಖವರಿಷಂ 976 ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ
2. ಪಾಲ್ಗುಣಮಾಸದ ಪೂರ್ಣಿಮೆ ಉತ್ತರನಕ್ಷತ್ರಂ ಸೋ [ಮ] ವಾರದರ್ ಮ
3. ಯೂರ್ನಾಡತಣ್ಡಿಯದ ಎಳ್ಳಿಯಮ್ಮನಮಗಂ ಮಾದಯ್ಯ
4. ನಾಡಪಗೆಯಬಂಕೆ ದೇವಸೆಟ್ಟಿಗೆ ಎಡದೊಟುನಾಡುಸಾಯಿರ
5. ದ ಸೆಟ್ಟಿ ಕಾರಪುರದ ತಳಕ್ಕಧಿಪತಿ ಶ್ರೀಮಯ್ಯನಾಡರಾಜಾಧಿ
6. ರಾಜ ಚಕ್ರವತ್ತಿ ಸರ್ವಜ್ಞಪದದ ಗಣ್ಣನಾಪಿರಿಯ
7. ಮಗಳ್ಗಾರಕ್ಕನಕೊಟ್ಟು ತಣ್ಡಿಯದಪರದವಟ್ಟಿಗೆಯುಮಂ
8. ಪುಳುಮಾದಲು ಮುಟ್ಟವಾಳುಮಂಕೊಟ್ಟು ರಬಾವಿಸೆಟ್ಟಿ
9. ಯರು ಕೊಟ್ಟುರ್ ಗೌರಬ್ಬೆಗೆ ಅದಿವರಿಕೊಟ್ಟುರ್ ಈಮೇರೆ
10. ಯನಳಿದೊರ್ ಕವಿಲೆಯನಳಿದೊರ್ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ
11. ಯೋಹರೇತವಸುನ್ಧರಾ ಪಷ್ಪಿವರಿಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣಾ
12. ಯಾಂ ಜಾಯತೆ ಕೃಮಿ || ಬಾವಿಸೆಟ್ಟಿಪೇಳೆ ಬರೆದಂ
13. ಸತ್ಯವಾಕ್ಯ . . . ಯಾಚರಿ

Transliteration

- 1 svasti śrī Sakha-varisham 976 neya Vijaya-samvatsarada
- 2 Pālguna-māsada Pūrṇame Uttare-nakshatram Sô [ma] vâradal Ma-
3. ysûr-nâda Tandeyada Eltiyammaṇa magam Mâdayya
- 4 nâda-pageya-bamke Dêvasettige Eldadorenâdu-sâyira-
- 5 da Setti-Kârapurada talakkadhipati śrī Maysunâda râjâdhi-
6. râja-chakrava [r] tti sarvajña-padada gandanâ pirya-
7. magal Gaurakkana kottu Tandeyada parada-vattigeyumam
8. pulumâdalū muttīvālumam kottar Bâvisetti-
9. yaru kottar Gaurabbege adivari kottar î mēre-
10. yan alidor kavileyān alidor sva-dattam para-dattam vâ
11. yô harêta vasundharâ shashti-varisha-sahasrâni vishtâ-

TANDYA STONE INSCRIPTION OF THE GANGA KING SATYAVAKYA



(No 55—p 140)

12. yām jāyate krimi || Bâvisetti pēle baredam
 13. Satyavākya yâchari

Translation

Be it well. In the śaka year 976, the year Vijaya, in the month Phālguna, on the full moon day with Uttare constellation and Monday —

To Dêvasetti, a fire to the enemies of the nâd, Mâdayya, son of Eltiyamma of Tandeya in Maysûr-nâdu gave Gaurakka, the eldest daughter of the chief of Settikârapura in Eledorenâdu Thousand who was a native of Maysunâdu and who had obtained the title (of *sarvagna* all-knowing) from Râjâdhirâja chakravatti

He also gave him the *Paradavattige* of Tandeya and the muttivâlu of Pulumâdalû.

Bâvisetti gave *adivari* to Gaurabbe He who destroys this grant (*mēreyan alidori*) will be guilty of the sin of killing cows. He who confiscates land given by oneself or others will be born as a worm in ordure for 60,000 years

Satyavākya yâchari wrote this to the dictation of Bâvisetti

Note

This inscription is dated S' 976 (second digit doubtful) Vijaya sam. Phālguna full moon day, Uttarâ constellation and Monday. S' 975 corresponds to the cyclic year Vijaya and taking this as the year intended the date corresponds to 24th February 1054 A. D. On this date the constellation Uttarâ is found to continue for 21 ghatikas after sun-rise but it is a Thursday and not Monday as stated in the grant.

The inscription seems to refer to the Chôla king Râjâdhirâja (Râjâdhirâja-chakravarti) The engraver of the inscription is named Satyavākya . . . yâchari and his name indicates that he was a dependant of Satyavākya, the Ganga king. The practice of the royal dependants being named after the kings is not uncommon. Satyavākya referred to here was probably one of the last of the Ganga kings and a successor of Nîtimâga who ruled in S' 935 (M A R. 1935, P 91) If the date is taken as S' 916 the weekday and nakshatra would be correct. But it would be too early for Râjâdhirâja Chôla and the year would be Jaya

The meaning of the grant is far from clear. Who the father of Gaurabbe was cannot be determined, whether he was Mâdayya or somebody else not named who was the chief of Settikârapura and probably a subordinate of Râjâdhirâja The meaning of the word *adivari* is not clear It seems to mean a kind of dowry. Similarly the significance of *paradavattige* of Tandeya and *muttivâlu* of pulumâdalû is not definitely known Pulumâdalû seems to be the name of a village similar

to Hulimâvu and Immâvu in the Nanjangud Taluk Paradavattige might be the name of a tax or might mean a band of cloth (pattige) worn by the chief of merchants (*parada*) as a badge of honour.

Muttivâlu might mean either a tax or a sword in the clenched hand and used as symbolical of the dignity of the chief of merchants. But one cannot be certain of this.

Regarding the place-names used in the grant we find Maysunâd and Maysûr-nâd used for the district round the present Mysore city (E C. III Mysore 16 VI Kadur 9), Tandeya is the same as Tândeya, the village where the present inscription is found. Ededorenâd or Edettorenâd is met with in several inscriptions of Mysore and T-Narsipur taluks in the Mysore District and indicates the region round T-Narsipur where the Kapilâ joins the Kâvêri river (See E C III, Mysore 55, T-Narsipur 100, 106, etc.)

The usual imprecatory stanza is found at the end of the grant.

56

To the south of the Jaina basti in the village Êchiganahalli in the hobli of Chikkaiyanachhatra on a rock in the middle of the bed of the river Kapilâ, below the figures of Râmadêvaru and Ammanavaru

Size 3' x 10".

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಏಚಿಗನಹಳ್ಳಿ ಬಸ್ತಿಯ ದಕ್ಷಿಣಕ್ಕೆ ಹೊಳೆಯ ಮಧ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ದೇವರ
ಮತ್ತು ಅಮನವರ ಪಾದಗಳ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 3' x 10"

1. ನಳನಂತ್ಸದಲಿ ಕೊರೆಯತಲರಿ ಬೊಳ ನತ ಅವರ ಅಮ
2. ಆಕಂಮ ನತ ಕೆಲಪ ಹೆಂಡತಿ ಚೆಲುದುದೇವಿ ನತ
3. ಕಾಳಸ್ತಲಿಂಗ

Note

This short inscription in characters of the 16th century records that certain persons named Bôla, watchman of Kôthe (same as Bettadakôte or the Gôpâlasvâmi hill), his mother Akamma and Kêtîpa and his wife Chaududêvi all died in the year Naḷa. It seems to be stated that they were all absorbed in the god Kâlasi-linga, the famous holy place in North-Arcot District.

On a stone to the north of the Jaina Basti in the same village Êchigana-halli (Nanjangud 43 Revised)

Size 2' × 1'—6".

Kannada language and characters

ಅದೇ ಬಸ್ತಿಯ ಉತ್ತರಭಾಗದಲ್ಲಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು 43ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಾಡು)

- . 1 ಕೇತಗೊಂಡನಮಗಮ || ಮೇಘಚಂದ್ರದೇ || [ಮಾಣಿಕ್ಯನಂದಿ] ದೇವರು | ಬರ್ಧ್ವ ? ದೇವರು
2. ದ್ವಗೊಂಡ ವರು

Note

Above the inscription published as No 43 of Nanjangud Taluk are certain sculptures representing Jaina gurus and their disciples seated. There is also a female figure standing. The names of some of these are given in two lines above the inscription. These names are Kêtagonda's son Maddagonda, Mêghachandradêvaru, dêvaru, Barddadêvaru ?—The inscription below speaks of the guru Mêghachandradêva having died on Sl 1293 Virôdhikritu Mâr. sû 15 Â and a *nsidige* (monument for the dead set up by the Jainas) having been prepared by his disciple Mânikadêvaru. The date corresponds to Sunday 23rd November 1371 A.D.

GUNDLUPET TALUK

At the village Manchahalli in Bêgûr hobli, on a fragmentary stone lying in front of the Mallêdêvaru temple

Size 2'—6" × 2'—0"

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಮಂಚಹಳ್ಳಿ ಗ್ರಾಮದ ಮಲ್ಲೇದೇವರ ಗುಡಿಯ
ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಶಾಸನ

ಪ್ರಮಾಣ 2½' × 2'

- | | | | | |
|----|---------------------|------|----|------------------------|
| 1 | . | ಬಹರು | 6 | ನೀಮೆಯಲುಕೊಟ್ಟರು ಯಿಧಮ್ಮವ |
| 2 | ಕಾಂಚನಿನದರು ? ಗಂಗೆ | | 7. | ನು ಅಳಿದರು ಗಂಗೆ |
| 3 | ಯತಡಿಯ ಕವಿಲೆಯ | | 8 | ಯ ತಡಿಯಕವಿಲೆಯ ಕೊಂಡ |
| 4 | ಕೊಂಡ ಪಪಕೆ ಹೋ [ಹ] ರು | | 9 | (ಪಪಕೆ) ಪಪಕೆ ಹೊಹರು |
| 5. | ಅ ಮಚಿ ಹಳೆಯ ಚತು | | | |

Note.

This inscription is incomplete, the top portion of the inscription slab being lost. It seems to record the gift of the village Machihalli (same as Manchahalli) with all its four boundaries to some one. An imprecation that the violators of the grant will incur the sin of killing cows on the banks of the Ganges is also given.

No date is given nor is the king at the time of the grant named. The characters belong to the 16th century.

TUMKUR DISTRICT INSCRIPTIONS.

KUNIGAL TALUK.

59

At Sante Māvattūr in Kunigal hobli on a slab lying buried in the land to the south of the Narasimhasvāmi temple

Size 2'—6" × 2'—0"

Kannada language and characters.

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಸಂತೆ ಮಾವತ್ತೂರಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನರಸಿಂಹದೇವರ ಇನಾಮತಿ ಗದ್ದೆಯಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

- | | |
|---------------|-------------------|
| 1. ಮಾಲುತೂ | 5. ಬನು ಆಳಿದ |
| 2. ರಾಗೌಡ ಕೊಟ | 6. ಡೆ ಗೋಲುಮಾಲು |
| 3. ಕೊಡಗೇಯಗ | 7. ಸಕ್ಕೆ ಎಣಗಿದವನು |
| 4. ದೈಯನು ಅವನೊ | |

Note.

This records the grant of a rent-free wet land by the gauda of the village Māvutūr as *kodagi* probably for services in the temple of Narasimhasvāmi and contains an imprecation that those who violate the grant will be guilty of the sin of eating cow's meat

The characters are of the 18th century A.D. No king is named nor is any date given

60

On a māstikal to the west of the same temple

Kannada language and characters

ಅದೇ ನರಸಿಂಹದೇವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ನಿಂತಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು.

- | | |
|------------------|------------------|
| 1. ಮಲುತುರೆ ಗಂಗಗೌ | 3. ತಿಪುರ ಉಡದಲಿ ? |
| 2. ಡನ ಸೊನೆ ಮಗನಿ | 4. ತೋಳುಕೈಗೊಟ್ಟಳು |

Note

This inscription engraved on the right arm of the *māstikal* at Sante Māvattūr records the death of a female named Magasiti (?), daughter-in-law of Gangagauda of Māvattūr during the attack on her village? (*pura-ūda*). The meaning of this phrase *pura-ūda* is not quite clear. She is said to have given her arm and hand (*tōlu-gar-gottalu*) which indicates that she died as *sati*

No date is given. The characters seem to belong to the 16th century A.D.

Near the village Arakere, in the hobli of Kunigal, on a boulder to the south of Gavimatha

Kannada language and characters

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಅರಕೆರೆ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ಗವಿ ಮರದ ಬಂಡೆಯ ಮೇಲೆ
ಬರೆದಿರುವುದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ

- 1 ಸೌಮ್ಯಸಂವತ್ಸರದ ಅಷಾಢ ಶು|| ೧ ಲು ಶ್ರೀಮತು
- 2 ಹೆರುರ ಸಿಂಹಾಸನದ ಲಿಂಗಣೊಡೆಯರು ದೇವರ ಸಿಷ್ಯರು ಪಟ್ಟದ ಸಿದ್ಧವೀರಣೊಡೆಯರು ದೇವರು ಅವರಸಿ
- 3 ಪ್ಯರುಪಟ್ಟದಲಿಂಗಣೊಡೆಯರು ದೇವರು ಅರಕೆ ಿಯಮುಖದವರು ಚೆನ್ನವೀರಣೊಡೆಯರು ದೇವರು ಮೂವರುದೇವ [ರು]
- 4 ಏಕಸ್ತರಾಗಿ ಮಾಡಿದಸಸ [ನ] ದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮು ಆರಾಧ್ಯರು ಆದಿಕಾಲದಲಿಹ ಪುರದಸಿದ್ಧರಾಮದೇವರ
- 5 ಗವಿಯನು ಭಕ್ತಿಮಾಡಿದ ವಿವರ ಆಗವಿಗೆ ಸಲುವ ಚತುಸ್ರಿಮೆಯೊಳಗಾದ ತೋಟಗದೆ ಹೊಲಕೆಳೆಯಿಷ್ಟನು ಭಕ್ತಿಮಾಡಿಕೊ
- 6 ಟಭಕ್ತಿಯೂ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆಯಬೇಕೆಂದು ಬರೆಸಿಕೊಟ್ಟನಾಸನಂ ||
- 7 ಗಳಿ
- 8 . ದೇವರ
- 9
- 10 ಅಳುಪಿದರು

Note

This inscription incised on a rock near a cave containing a *gaddage* (or tomb) of a Virasaiva saint popularly known as Phuangisvârnigalu of Hue-matha records the perpetuation of a grant of lands for services in the cave, including the worship of the tomb. Three Virasaiva gurus named Pattada Siddha Vîrannodeyaru-dêvaru disciple of Lingannodeyaru-dêvaru, head of the matt at Herûr, and his disciple Pattada Lingannodeyaru-dêvaru and Channavîrannodeyaru-dêvaru of the matt at Arakere are said to have assembled and set up this śâsana to perpetuate the gift of the lands made by their *ârâdhyaru* (guru or spiritual ancestor) for the ever-lasting cave of Purada Siddharâmadêvara-gavi. The lands are said to consist of gardens, rice lands and dry fields situated within the four boundaries of the *gavi* (cave). The details about the lands and the imprecations, etc., are lost, the lines below being quite worn out and illegible.

It is said by the people around that there was a matt near the cave and that a considerable portion of the wet lands under the tank at the village Arakere situated near the cave belonged to this matt and that when the matt fell into ruins the villagers occupied the same.

The date is not given in terms of any era, only the cyclic year Saumya and the tithi, Âshâdha śu 1 are given. The characters seem to belong to the 17th century and Saumya may correspond to 1669 A. D.

At the village Kadagattûr in Kodigênahalli hobli, in the ceiling of the central portion of the *navaranga* in the Janârdana temple

Kannada language and characters

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ಕಡಗತ್ತೂರು ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ ನವರಂಗದ
ಮಧ್ಯಭಾಗದ ಮುಚ್ಚಳದಲ್ಲಿ

1. ಭಾವಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶು ಕಲಾ ಕಡಕತೂರ ಸೇನಬೋವರಾಮರಸ
2. ರಮಗಲಖಯನೂ ಜನಾರ್ದನ ದೇವರಿಗೆ ಹೂವಿನ ಕೆಲ್ಲಸಮಾಡಿಸಿದನು
3. ಚೆಂಡರಸರಮಗ ಕೊಂಡರಸನೂ ಜನಾರ್ದನ
4. ಕೃಷ್ಣಗೆ ಸದಾನಮಸ್ಕರಿಸುತ್ತಾಯಿದಾನು

Note

The first two lines of this inscription record that Lakhaya, son of Râmarasa) sênabôva of Kadagattûr got the carvings made (hûvina-kelasa mâdisîdaru) in the Janârdana temple

The second two lines record the obeisance made by Kondarasa, son of Chaudarasa, at all times to the god Janârdana Krishna

The record is not dated in the Saka or any other era. Only the cyclic year Bhâva and the tithi, Chaitra sù 5 are given. The characters seem to belong to the 18th century and the date may be equivalent to 29th March 1754 A D , taking the year Bhâva dated Ś 1676

At the same village Kadagattûr, on a pillar in the south wall of the Bhîmêśvara temple

Kannada language and characters.

ಅವೇ ಕಡಗತ್ತೂರು ಭೀಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|-----------------------|-----------------------|
| 1 ಸೃಷ್ಟಿಶ್ರೀ ಕಡಕದುರ | 4 ರಂ ಪ್ರವರ್ತಿಸೆ ನನ್ನಾ |
| 2. ಭೀಮೇಶ್ವರ ದೇವರ್ಗ್ಗೆ | 5 ದೀವಿಗೆಗೆ ಅಱು |
| 3. ಶುಭಕ್ರಿತು ಸಂವತ್ಸ | 6. ರಪಣ್ಣ ಈ ಬೂಮಿ |

Note.

This records the grant of some land by Apaṇṇa of Ârûr for the service of perpetual lamps for the god Bhîmêśvara of Kadakadûr (Kadagattûr) in the year Śubhakrit

The characters seem to belong to the 11th century and the Śubhakrit of the record may be equivalent to 1062 A D

MADRAS PRESIDENCY.

KURNOOL DISTRICT

BANGANAPALLE STATE

64

At the temple of Yagantêśvara near Banganapalle, on the first inscription slab.

Kannada language and characters

ಕರ್ನಾಟಕ ದಿಷ್ಟಿ ಕ್ಷು ಬಂಗನಪಲ್ಲಿ ಸಂಸ್ಥಾನದಲ್ಲಿ ಬಂಗನಪಲ್ಲಿಗೆ ೭ ಮೈಲಿದೂರದಲ್ಲಿರುವ ಯಗಂತೇಶ್ವರ
ದೇವಸ್ಥಾನದಲ್ಲಿನ ಒಂದು ಕಲ್ಲು

- 1 ಸ್ವಯಶ್ರೀ ಪ್ರೀತಿವಲ್ಲಭ ಮಹಾರಾ [ಜಾಧಿರಾಜ ಪರಮೇ]
- 2 ಸ್ವರಂ ಪರಮ ಭಟ್ಟಾರಕಂ ಸತ್ಯಾಸ್ತ್ರಯಕು [ಆತಿಥಕಂ ಚಾಳು]
- 3 ಕ್ಯಾಭರಣಂ ಶ್ರೀಮತು ತ್ರಿಭುವನಮ [ಲ್ಲದೇವರವಿಜಯ]
- 4 ರಾಜ್ಯಮುತ್ಸರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧ [ಮಾನಮಾಚಂದ್ರಾಕ್ಷ]
- 5 ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ಸ್ವಸ್ತಿ [ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಯವಿನಯಸಂ]
- 6 ಪಂನಂನುಡಿದು ಮತ್ತೆ ಪೇಳನಂ ?
- 7 . ಗ ವಿಕ್ರಮಾದಿತ್ಯಂ ಮದನಾವತಾ [ರಂಶ]
- 8 ರಣಾಗತ ವಜ್ರಪಂಜರಂ ದಾರಿದ್ರತ [ರುಕುರಾರಂ]
- 9 ಸ್ವರ ವೀರಾವತಾರಂ ಸಮಸ್ತಜನಲೋ [ಚನ ಮನೋಹರಂ]
- 10 ನಿಧಾನಮಧ್ಯಾನಕಲ್ಪವಿಕ್ಷ .
- 11 ತುಟರಾಯರ ಕುತ್ತಿ ದಾನಿಯೆನಿಸಿ ? [ನೆಗಲ್ದನಾ]
- 12 ಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ
- 13 . ಮಹಿಕರ ? ಕೇತ ಮಲ್ಲನಾಯಕ ಶ್ರೀ [ಚಾಲುಕ್ಯವಿ]
- 14 ಕ್ರಮಕಾಲ ಖಲನೆಯ ಕರನಂವಚ್ಚರದ
- 15 ಸಮೇತ್ಯಮಾಗೆ ಉರಿಂದಂಬಡಗಲ
- 16 ೧೮ ಮರಕೆಯಂ ಇ [ಂ] ದ್ರೇಸ್ವರಧರ್ಮ
- 17 ಕಂ ಪೂಜಾಪುನಕ್ಸರಕ್ಕಂದೆ .
- 18 ರ ರಾಮದೇವಜೀಯಗ್ಗೆ ಧಾರಾಪೂರ್ವ
- 19 ಸಾನ ಇಥ [ಮ್] ಮಂ ಇಮ್ಮೊದಲಾಚೆನ್ದ
- 20 ಸಲಿಸುವರು ? ಇದಕೆ ಆರೊಬ್ಬರನು
- 21 ದೆ ಪ್ರತಕುಲರದವರು ವಣರಸಿ
- 22 ಲ್ಲು ಬ್ರಹ್ಮಣರುಮಂ ಕವಿಲೆಯುಮನ
- 23 ಸ್ವದತಪರದತಾಂವಾ ಏಹರೇತುವನು
- 24 ಪಷ್ಠಿ ವ್ಯರ್ಥಿಪ ಸಹಸ್ರಣಿ ವಿಷ್ಣುಯಾಂಜಾ

Note.

Photo prints of this and the following inscription were received from the Dewan, Banganapalle State (Kurnool District, Madras Presidency), who writes that they were found in the Yagantêśvara temple situated about seven miles from Banganapalle and about 12 miles from Nandavaram, which was the capital of

Nandachakravarti, the ancient ruler of the Banganapalle State according to tradition. The photos are somewhat defective and hence the reading is difficult.

The present inscription has several lacunæ at the end of each line, the inscription stone being cut off on the left side. The characters and the language are in Kannada and belong to the end of the 11th or the beginning of the 12th century.

The record belongs to the reign of Tribhuvanamalla Vikramāditya-dêva (VI), Western Chalukya king at Kalyâni who reigned from 1076 to 1126 A.D. The titles given to him are lord of the earth, king of kings, supreme lord, an ornament to the family of Satyâśraya, a jewel to the Châlukyas. A subordinate of the king named Kêtamalla Nâyaka is next mentioned with titles, such as one who would never speak against his own word, a Vikramāditya in liberality? an incarnation of Manmatha, an adamant cage for refugees, an axe to the tree of poverty, an incarnation of Vîra (Vîrabhadra), pleasant to the eyes of all, a kalpa tree in the afternoon?

He is said to have granted a wet land with 18 trees (cocoanut trees?) to the north of the village for services, and charities connected with the god Indrêśvara to Râmajîya. An imprecation is next given for those who violate the grant.

The date is given as the year Khara, 36th year of Châlukya Vikrama kâla and corresponds to 1111 A.D.

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At the same place near Banganapalle, on the second inscription slab

Telugu language and characters.

ಅದೇಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಲ್ಲು.

ತೆಲುಗುಕರ ಮತ್ತು ಭಾಷೆ

1 .	ವಚ್ಚಸ್ತುಂನುಂ	12.	ಯ್ಯಕುಧಾರಾಪೂರ್ವಕಮು ಸೆಸೆನುಮಂ
2	ಮಂಲಿಖಾರ್ಜುನ ದೇವುನ ಸಂದರುಶ .	13.	ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
3	ತನನಾಟಕಿ ಶಕವರುಷಂಬುಲು	14	ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು
4.	ಗುನಂಟಿ ರವುದ್ರಿಸಂವತ್ಸರ ಕಾರ್ತಿಕ	15.	ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
5	ನಾಡುಗುತ್ತಿ ರಾಜ್ಯನನು ಪೆಡೆಕಂದ ,	16	ನಿಷ್ಪಲಂಭವೇತ್ತು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ
6	ನ್ನಂಚಾವಡಿಲೋನು ಪ್ರಾತಪಾಡುಯೆಂ .	17	ಯೋಹರೇತುವಸುಂದ್ರ ರಾಪಷ್ಟಿವರಿ
7.	ಟಮಲ್ಲಿಖಾರ್ಜುನ ದೇವುನಿ ಅಮೃತಪಡ	18	ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯ
8.	ನ್ನು ಅಂಗರಂಗ ಬೋಗಾಲಕುಂನುಸಂ	19	ತೇಕ್ರಿಮಿ ಯೀಶಾಸನಂ ಪ್ರಾಶಿ
9	ಮಾಂನೈಮುಗಾನು ವಿಜಯಬುಕ್ಕರಾಯ .	20	ನೊಂ ಮೂರಾರಿ ದೇವುನಿಕೇಸವದೆ
10.	ರಮನಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಗಾನುಯೆ .	21	ಯೀ ಶಾಸನಂ ಮಲ್ಲಿಚಿನ ಓಜ
11	ಟಿ ಮಲ್ಲಿಖಾರ್ಜುನದೇವುನ ಗುರುದೇವಂ ಸೋಮ	22.	ದೇವುರಂಗಣ ಮೋಜುನಗು

Note

The first line of this record and several letters at the end of lines 2-10 are cut off and lost. It seems to record the gift of some land in the village Prâtapâdu belonging to Pedekanda châvadi, in the Guttî kingdom for the food offerings and for the illuminations and decorations of the god Mallikârijuna. The donor is not named. He seems to have been a subordinate of Vijaya Bukkarâya and the grant is stated to have been made for his welfare but the meaning of line 9 is not quite clear as some letters are lost after the word Vijaya Bukkarâya. The grant is said to have been made over to Guudêvam Sômayya dwelling in the temple of Mallikârijuna? It is also stated that the donor made the grant on the occasion of a visit paid by him to the above temple.

The usual imprecatory verses follow next.

The śaśana is said to have been written by Kêśavadêva, son of Muîândêva and engraved by Ranganamôju? son of Malli Chenavôja.

The date is not fully given. The śaka year is lost. Only the cyclic year Raudri is found. The characters seem to belong to 14th century and Vijaya Bukkarâya may be Harihara II's son Bukkarâya of Vijayanagar and the Raudri may correspond to 1380 A.D. But one cannot be certain of this.

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INSCRIPTIONS IN THE BOMBAY PRESIDENCY

DHARWAR DISTRICT.

A copper plate grant dated Ś 1622 of the Keladi queen Chennammâjî in the possession of Chandraśêkhara śâstrigal, principal, Gangâdhara Sanskrit College, Hubli.

Size 8" × 12½"

Kannada language and characters

ಧಾರ್ವಾಡ ಡಿ | ಹುಬ್ಬಳ್ಳಿಯ ಚೌನಿನಲ್ಲರುವ ಗಂಗಾಧರ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನ ಅಧ್ಯಕ್ಷರು

ಶ್ರೀಚಂದ್ರಶೇಖರ ಶಾಸ್ತ್ರಿಗಳು ಹಾಜರುಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ

ಪ್ರಮಾಣ 8" × 12½" (ಮೇಲಿರುವ ಉಂಗುರವೂ ಸೇರಿ)

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

- 1 ನಮ್ಮನ್ನುಂಗೆ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
- 2 ಲಸ್ತಂಭಾಯಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ
- 3 ವರುಷ ೧೬೦೨ನೆಯ ಸಿಧಾರ್ಥ ಸಂವತ್ಸರ ಅಶ್ವಿಜ ಶು ೧೦ ಲು ಕೆಳದಿಸಂವತ್ಸಾನ
- 4 ರಾಯ ರಾಜಗುರು ಶ್ರೀಮತ್ಸಜನಶುಧ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥಿ
- 5 ವಿ ಮಹಾ ಮಹತ್ತಿನ ವಳಗಾದ ಕೆಳದಿ ಕಾಶೀರದ ಭಟ (ಮರ) ದ ಶ್ರೀಗುರುಕೆಂಚ
- 6 ವಿರಸ್ವಾಮಿಗಳ ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಪರಂಪರೆಯ ಶ್ರೀಗುರು ಶಿವಲಿಂಗಸ್ವಾಮಿ
- 7 ಗಳಿಗೆ ಯದವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈಧಿಕಾದ್ಯೈತ ಸಿದ್ಧಾಂತ

8. ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾ
9. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ
10. ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಕರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯ
11. ರಾದ ಚೆನ್ನಂಮಾಜಿಯವರೂ ಬರಸಿಕೊಟ ಭೂದಾನ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
12. ದರೆ ಗುರುಮನೆ ಅರಮನೆವಂದಾಗಿ ನಡೆದ ನಂಮ ಪೂರ್ವಜರು ಜನ್ಮಗುರುಗೆ
13. ಳಾದ ತಂಮ ಗುರುಪರಂಪರೆಗೆ ಬಿದರೂರು ಕೆಳದಿ ಸಾತಗೆರೆ ಕೆರೆಮರ ಸದಾಶಿ
14. ವ ಸಾಗರ ಅಣಲಕೊಪ್ಪ ಹೊರಗುದಿಗೆ ಅದ್ದೆರಿ ಮಾಲದಿ (ಎ ?) ಹಂದಿಗೋಡುಕಾನ್ನೆ
15. ಮುಂತಾದ ಗ್ರಾಮಗಳ ಸಂವಸ್ಥಾನ ಶಾಖಾ ಮರಗಳಿಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ
16. ಬಿಟ್ಟ ಭೂಸ್ವಾಸ್ತೆಗಳಲ್ಲದೆ ಮರದ ಕಟ್ಟಿರೆ ಕಂದಾಚಾರ ಹರಗುರುದೇವ
17. ಪೂಜಾವಿನಿಯೋಗ ನಡೆಸುಬಗ್ಗೆ ಕೆಳದಿ ಪುರದ ತಾಳವಳ್ಳಿ ಬನದಗದ್ದೆವಳ
18. ಗಣಗದ್ದೆಯಿಂದ ಬಿಬಿ ಚಕೆ ಬಿ ೧೨ ಗಂ||೬೩ ಲುಗೆ ೯ ಬಿ ೨ ಕೆ ಬಿ ೧೨
19. ಗೆ ೨೬೨ ಲು ಗೆ ೪೪೪ ಉಭಯಂ ಗೆ ೧೩೪೪ ತೋಟದ ಸ್ತಳದಲ್ಲುಬರ

ಹಿಂಭಾಗ

20. ಣ ೬೦ಕೆ ಹಕಿದ ಅಡಕೆ ಮರ ೧೪೫೦೦ ಕೆ ಗೆ ೨೪೦ ಉಭಯಂಗ ೨೫೩ ೬
21. ೪ ಯಿನ್ನೂರ ಐವತ್ತು ಮೂರುವರಹಂನು ನಾಲ್ಕು ಹಣವಿನ ಭೂಮಿ
22. ಯನ್ನು ಯೀಗ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟದೇವ ಯೀ ಭೂಮಿಗೆ ನೆಟಲಂಗ
23. ಮುದ್ರೆ ಕಲ್ಲಿನೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ
24. ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
25. ಯಾದೆಯಲ ಆಗುಮಾಡಿಕೊಂಡು ನಿಮಶಿಶ್ಯ ಪರಂಪರೆಯಾಗಿ
26. ಅನುಭೋಗಿಸಿ ಮರದ ಧರ್ಮವನಡಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟಧರ್ಮ
27. ಶಾಸನ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿರೋ ನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ರದಯಂ
28. ಯೆಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉ
29. ತಂ ದಾನಾಪಾಲನಯೋ ಮುಢ್ಯದಾನಾ ಭೈರೋನುಪಾಲನಂ ದಾನಾತ್ಸರ್ಗ
30. ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಪ್ಯುತಂ ಪದಂ

ಶ್ರೀಸದಾಶಿವ.

Transliteration.

1. namas tunga-siraś-chumbi-chandra-chāmara-chârave trailôkya-nagarâ-rambha-mû-
2. la-stambhâya Sambhave svasti śrī-jayābhyudaya Śâli-vâhana śaka-
3. varusha 1602 neya Sidhârthi-samvatsara Âsvija su 10 lu Keladi-samvastâna
4. râya-râja-guru śrīmat sajana-sudha-sivâchâra-sampanna dyâvâ-pruthi-
5. vi-mahâ-mahattina valagâda Keladi Kâsipîthada bhatada śrīguru Kemcha-
6. vira-svâmigala śisya prâśisya parampareya srī guru Śivalingasvâmi-
7. galige Yadava-murâri Kôtekolâhala visudha-vaidhikâdvaita-sidhâmtta-
8. pratishthâpaka Śiva-guru-bhakti-parâyana-râda Keladi Sadâśivarâya-nâ-
9. yakara vamsôdbhavarâda Samkamna-nâyakara prapautraru Sidappa-nâyakara

- 10 pautraru Śivappa-nâyakaia putraru Sôma-sêkara-nâyakara dharma-
patniya-
11 râda Chemnammâjîyavarû barasi kota bhû-dâna-sâsanada krama-vemtem-
12 dare gurumane aramane vamdâgi nadada namma pûrvajaru janma-guruga-
13 lâdatammaguru-paramparege Bidarûru Keladi Sâtagere Kerematha Sadâsi-
14 vasâgara Analikoppa Horagudige Adderi Mâladi (v ?) 1 Handigodu Kânle
15 mumtâda grâmagala samvastâna śâkhâ-matha-galige Śivârpitavâgi
16 bitta bhû-svâste-galallade mathada kattale kamdâchâra Hara-guru-dêva-
17 pûjâ-viniyoga nadasubagge Keladipurada Tâlavalli-banada-gadde vala-
18 gana gaddeyimda bi kha 5 ke kha 1 ra ga 1½3 lu ga 9 kha 2 ke kha 1 ra
19 ga 2½2 lu ga 4½4 ubhayam ga 13½4 tâtada staladallu bhara-

Back

- 20 na 60 ke hakida adake mara 14,500 ke ga 240 ubhayam ga 253 6
21 4 yimnnûra aivattu mûru varahamnu nâlku hanavina bhûmi-
22 yamnu yîga Śivârpitavâgi bitidheve yi bhûmige neta linga-
23 mudre kallinolagulla nidhi nikshêpa jala pashâna akshini âgâmi
24 sîdha sâdhyamgalemba ashta-bhôga tēja-svâmmiyavanu pûva-mari-
25 yâdeyalî âgumâdikondû nimma śisya-parampareyâgi
26. anubhôgisî mathada dharinava nadisi bahiri yemdu kotta
27 sâsana âditya-chamdrâvanilô' nalaś cha dyaur bhûmir âpo hiudayam
28 Yemaś cha ahaś cha râtis cha ubhê cha samdhye Dharinaś cha jânâti
narasya ura-
29 tam dâna-pâlanayôr madhye dâna chhîê-yônupâlanam dânat saiga-
30 m avâpnôti pâlanâd achyutam padam

Śrî Sadâsiva

Translation

Salutation to Sambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar of the city of the three worlds

Be it well In the prosperous year 1622 of the Śâlivâhana era, the year Sidhârthi, on the 10th lunar day of the bright half of Âśvîja —

To the illustrious guru Śivalingasvâmi, the royal preceptor of the kings of the Keladi kingdom, possessed of the pure and righteous conduct of Śivâchâra (Vira-śaivas), belonging to the *Mahâmahattu* (the order of gurus), of the heaven and earth and to the succession of priests descended spiritually from the guru Kencha-vîrasvâmi of Kâsîpîtha-matha in Keladi —

Chennammâji, lawful wife of Sômasêkhara Nâyaka, who was the great-grandson of Sankanna Nâyaka, grandson of Sidappanâyaka, and son of Śivappanâyaka, descended from Sadâsivarâyanâyaka of Keladi, Yadava-Murâri, kôte-kôlâhala, establisher of Visuddha-vaidikâ-dvâita-siddhânta and a devotee of Śiva and gurus got executed the following sâsana recording the gift of land.

Our ancestors who looked upon the gurus and palace as one (treated with equal regard) granted various estates of land for propitiating the god Śiva to your line of gurus, who are our ancestral gurus, for the branch matts of the *samsthānam* situated in the villages Bīdarūr, Keladī, Sātageire, Kerematha, Śadāśivasāgara, Analikoppa, Horagudige, Addēri, Mālad (v ?)ᵢ, Handīgōdu, Kānle, etc. In addition to the above we have now granted, for carrying on the usual duties of the matt and police and for the expenses to be incurred in connection with the worship of Śiva, gurus and gods (dēvapūjā), lands of the annual revenue of 253 varahas and 4 hanas consisting of (1) rice-fields in Banada-gadde in Tālavallī belonging to Keladīpura of the sowing capacity of 5 khandugas with a revenue of 9 varahas at the rate of 1½ varahas and 3 hanas for a khanduga and (2) rice-fields in the above with the sowing capacity of 2 khandugas with a revenue of 4 varahas and 4 hanas at the rate of 2 varahas and 2 hanas for a khanduga and (3) 60 *bharanas* in Tōtada-stala containing 14,500 areca trees planted therein with an annual revenue of 240 varahas. All these lands we have given away to you to please god Śiva with all the eight rights of possession and enjoyment of treasure above ground or buried, water springs, minerals, imperishables, future rights, ready wealth and possibilities within the boundary stones set up in the land bearing the marks of linga. You may enjoy the same following the old usage, in succession from the guru to the disciple and carry on the duties (dharma) of the matt. Thus have we given the dharma-sāsana. The sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night and two twilights, and Dharma know man's deeds. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one goes to Svarga, by maintaining it he attains a region from which there is no fall.

Śrī Sadāsiva.

Note.

This grant records the gift of some lands in Tālavallī Banadagadde in Keladīpura made by the queen Chennammāḷi of Keladī to her janma-guru (guru from birth) named Śivalingasvāmī of Kāsipīthada-matha at Keladī. Keladī is a village near Sāgar in Sāgar Taluk, Shimoga District and was for some time capital of the Keladī Nāyakas who later shifted their capital to Ikkēri and Bīdnūr (later called Nagar). The donee was a Vīraśaiva guru and belonged to the spiritual lineage of Kenchavīrasvāmī. The donor Chennammāḷi was the queen of Sōmasēkhara-nāyaka I and ruled from 1671 to 1697 A. D.

The date of the grant is given as S' 1602 Siddhārthī sam Āśvīja śu 10 corresponding to 4th October 1679 A. D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
72	16	No date (About 450 A D)	KADAMBA. Kakusthavarman ..
126	53	No date Kârtika mâsa, solar eclipse Śuklavâra and Punarvasu Nakshatra (Spurious).	PUNNATA. Skandavarman ...
147	64	Khara, 36th year of Châlukya Vikrama kâla.	CHALUKYA KINGS. Vikramāditya VI
114 114	40 41	No date Do	CHALUKYA CHIEF. Goggi do
140	55	Ś 976 Vijaya, Phâl. śu 15, Uttara Nakshatra, Sônavâra—24th February 1054 A D. Thursday (Weekday wrong).	GANGA. Satyavākya
66 88	9 22	No date Do	HOYASALAS. Ballâla I Narasimha I
60	2	Do	Vîra Ballâla II
59	1	Thursday, the 5th lunar day in the cyclic year Jaya.	Vîra Narasimha II ...

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Earliest authentic inscription discovered so far. Describes a battle between the Kadambas led by Viṣa Arasa and the Kēkayas and Pallavas in the presence of the warriors of the Sendrakas and Banas. Records the grant of the villages Palmadi and Mūlivali to Viṣa Arasar by Mrigeśa and Nāgendra on the advice of the governor Paśupati of the Bhatāri family during the reign of the Kadamba king Kakustha.

Records the grant of the village Muttalavviyūr in Edettorenādu by the Punnāta king Skandavarman of the Tāmraśāyapa lineage and son of Rāshtravarman. Important as giving the lineage of Punnād kings, but believed to be spurious.

Records the grant of some land to the god Indrēśvara by Kētamalla Nāyaka, a subordinate of Vikramāditya (VI).

Records a battle between Bochiga, *mane-vagati* of Goggi and Uttavagalla.
Records the death of another house-servant (*manevagati*) of Goggi in the attack on the village Sangavalli.

Records the marriage of Devasetti with Gaurabbe, daughter of Rājādhirāja Chakravarti sarvajñapādada-gandan and the grant of certain honours to Dēvasetti. engraved by Satyavākya . . yāchāri.

Fragmentary inscription contains the eulogy of Ereyanga and Ballāla I.
Records the death of the queen Bammaladēvi and the suicide of Chāki-gauda on her death in connection with some vow.

Fragmentary States that Vīraballala was residing at Mahavaleyadurga and refers to the queen Bammaladēvi.

Refers to some battle at Marigavāla during the reign of Vīra Nārasingadēva.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS— <i>contd</i>
84	19	Śaka 1152, Vikṛiti, Kārtika śu 9, Bṛihavāra (17th October 1230).	Narasimha II
120	47	Śaka 1,200, Bahudhānya sam, Chaitra su 1, Ādivāra (24th April 1278)	Narasimha III ..
69	11	Sādhārana sam Phālguna śu 14, Ā (4th March 1311, Thursday ?)	Ballāla III
			VIJAYANAGAR.
90	24	Śaka 1282 Vikāri sam., Pushya su 2, Guruvāra (22nd December 1359, Sunday ?)	Bukkanna Voḍeyar I . .
94	25	Śaka 1290, Kīlaka sam, Phālguna ba 10, Ā (March 4, 1369)	Do
148	65	No date ..	Bukkarāya II .
125	52	Śaka 1464, Plava sam, Māgha śu 14, Sōmavāra (January 30, 1542)	Achyutadēva . .
			BELUR CHIEFS.
61	4	Kali 4627, Sarvajit sam, Jyēshta śu 10 (11th May 1527)	Krishnappa Nāyaka
87	20	S' 1492 Pramodūta sam, Bhā. śu 3 (3rd September 1570)	Ere Krishnappa Nāyaka
			KELADI CHIEFS.
149	66	Śaka 1602 Sīdhārthi sam Āśvīja śu 10 (4th October 1679 A.D)	Chennammāji .
96	26	Śaka 1630 Sarvajitu sam, Māgha śu 5 (January 16, 1703 A D)	Basappa Nāyaka
			NUGGEHALLI CHIEF.
89	23	No date	Chikka Virarājaya ...

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Viragal describing the exploits of a warrior named Mâraya in defending his village Hâlutore.

Describes the establishment of a fair (sante) by Manchana-dannâyaka and Chavunḍa-deva.

Viragal describing the exploits of a warrior Mallagauda at the time of Mussalman invasion (Turukâya-vâgidalu)

Records the grant of the village Chêramanahalli renamed Chandapura in memory of his brother Chandapa Vodeyar by Teppada Nâganna Vodeyar to Mallinâtha Vodeyar of Bêlûr and Koyade Vodeyar. The king is said to have been residing at Hariharapattana in Hoysananâdu.

Records the gift of some lands at Bâlehalli, etc., by mahâpradhâni Mâdarasa Vodeyar subordinate of Kumâra Virupanna Vodeyar, governor of Âraga for services of the god Virêsvaradevaru at Bâlehalli.

Records the gift of some land in Pratâpadu in Pedekanda Châvadi in the Guttî kingdom for services of the god Mallikârjuna.

Registers the gift of the village Âlûr for services of the god Nanjundeśvara by Achyutarâyarû Apayya for merit to the king Achyutadêva-mahârâyarû at Hampe.

Records the gift of the village Bilugunda for the god Siddheśvara at Hâsana (Hassan) by Bukkana Nâyaka for the merit of Krishnappa Nâyaka.

Records the grant of a kodagi to Viragonda of Mogasâvara by Sûrapanâyakaiya and the gaudus of Tagarenâd.

Records the gift of some lands of the annual revenue of 253 varahas by the queen to her family guru Śivalingasvâmi of Keladi Kaśîpîtha.

Records the grant of some lands to the matt of the Viraśaiva priest Hâladevaru of Kuruva by the king.

Records the gift of the village Tolalu as umbali to the Nuggehalli chief Chika Virarâjayaiya, son of Virarâja Vader by Krishnappa Nâyaka.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE KINGS.
122	48	Śaka 1584, Śubhakṛit sam., Chaitra śu 5 (14th March 1662)	Dēvarāja Vodeyar
124	49	No date ...	Do .
64	8	Do	Chāmarāja Vodeyar (VII)
102	31	Do ..	Chāmarāja Vodeyar (IX) ..
102	32	Do .	Do .
109	37	Śaka 1782 Siddhārthi sam, Āsvīja śu 10, Guruvāra (6th October 1859 A D)	Kṛishnarāja Vodeyar III .
103	35	No date	Do ..
99	27	Chitrabhānu sam, Kārtika śu 12, Mangalavāra (26th November 1822 A. D)	Do
139	38	Śaka 1750 Sarvadhāri sam, Jyēshtha ba 10, Sthiravāra (7th June 1828).	Do ...
107	36	Śaka 1758 Durmukhi sam, Āsvīja śu 5 (15th October 1836 A. D)	Do
139	54	Śaka 1776 Ānanda sam, Kārtika śu 10 Sōmavāra (30th October 1854 A D)	Do ..
			PRIVATE GRANTS.
68	10	Śaka 1319, Iśvara sam., Chaitra śu 10 Guru (8th March 1397).	.
112	39	Śaka 1457, Vijaya sam., Bhādra- pada ba, 7, 10th Sept 1533) taking Ś 1455 Vijaya	...
115	43	Śaka 1436 (1514 A D)	Bhandāri Basavappa Vodeyar
118	44	Śaka 1436, Bhāva sam, Śrāvana śu 1 (22nd July 1514 A D)	Do

arranged according to Dynasties and Dates—*concl'd*

Contents and Remarks

Records the gift of the village Uppinahalli in Kalalesime by the queen Dêvâjamma to the Viraśaiva Matt newly built by her at Kalale

Records the grant of some village by Kâmana, mahâprabhu of Kârenâd to the sthânikas of the temples at Uppinahalli

Contains the names of pilgrims to Râmanâthpur

Records the gift of two lamp-stands to the Śāntinâtha Basti at Mysore by the queen Dêvîrammanni

Records the gift of some vessels for the abhishêka of the god at the above basti by the queen Dêvîrammanni.

Records the construction of the building called Manôranjana Mahalu by the queen Muddu Krishnâjammanni

The record consists of 24 anushtubh verses in Sanskrit invoking blessings on the king.

Records the gift of some land to Gurusântappa of the matt at Dyâvalâpura.

Records the construction of the temple of Mahalingeśvara and the tank of Lingâmbudhi and also the grant of some lands for the above temple by the queen Lingâjammanni.

Records the dedication of the temple of Prasanna Venkatêśa and other acts of charity made by Subrâyadâsa and his brother to God.

Records the construction of the temple of Basavêśvara at Mallanamûle by Gurikâra Mallayya of Ambâvilâsa, an officer in the king's palace

Records the consecration of the god Vîrabhadra by

Vader.

Records the grant of the village Chikkahalli in Bûtigahalli by Rangaya of Marupura to Sântayadêvaru of Kâreganahalli as śrôtra-guttage

Records the grant of Sindinahalli, etc., by Bhandâri Basavappa Vodeyar of Suttûr Matt to Agastyanâtha, *nambi* (priest) in the temple of Sangamêśvara at Nanjaluguu (Nanjangûd).
Records the gift of Boppanahalli, etc., by the above donor to Sirigeri Oderu at the temple of Sangamêśvara at Nanjangûd

arranged according to Dynasties and Dates—*concl'd.*

Contents and Remarks

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APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

*In the year 1935-36**(Based on the Annual Report of the Government Architect, Bangalore.)*

During the year, 38 monuments were inspected and suggestions for the proper preservation of those in need of repairs were forwarded to the authorities concerned

Monuments Visited

Inspection Reports from the Revenue Sub-Division Officers have become very rare in spite of the Government Order of the 14th September 1920, only about 30 reports have been received during the whole year. It is desirable that the several officers of the Public Works Department are also made to visit such of the ancient monuments as are within their jurisdiction and send up reports to the Superintending Engineers, the Government Architect and the Director of Archæology so that timely action may be taken in the matter of preservation without waiting indefinitely for the reports from the Revenue Department. Orders of Government are being sought for on this point.

Renovation

The renovation work of the temples at Bēlūr and Halebīd has made considerable progress and arrangements are being made to speed up the sanctioned programme of work. Government have, in their Order No. 1783-88—Muz 238-35-4, dated 27th June 1936, sanctioned Rs 19,000 for this work out of Chatram Savings Fund.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised

- (1) Narasimhasvāmi temple at Sugganahallī, Māgaḍī Taluk
- (2) Rāmēśvara temple at Kūḍlī, Shimoga Taluk

No fresh monuments were declared "Protected" during the year.

Gandabherunda Pillar

It was reported during last year that the Ganda-Bhērunda image on the top of the pillar at Belgāvi was knocked down and broken to pieces and that the pillar itself was gradually getting out of plumb. An estimate for Rs 2,055 for repairing the pillar and another for Rs 445 for the preparation of a fresh image to be installed in place of the broken one was sanctioned in the Government Order of 22nd November 1935 and the Archæological Department has undertaken to get the new image made by a reputed sculptor of Mysore.

Expenditure on Conservation.

The total amount of the estimates sanctioned for Ancient Monuments and other Muzrai Institutions during the year is Rs 1,28,890-15-10. A statement of expenditure incurred during the year for the maintenance and repair of ancient monuments is appended.

STATEMENT OF EXPENDITURE INCURRED DURING THE YEAR
1935-36 FOR THE MAINTENANCE AND REPAIR OF ANCIENT
MONUMENTS.

BANGALORE DISTRICT		Rs	a	p
Gavipur	Gangādhārēśvara temple	1,453	0	0
Ardesahalli	Inscriptions	10	0	0
Devanhalli	Tippu's Birth place ..	60	0	0
	Fort-wall	200	0	0
Kundāna	Palace site	30	0	0
Channapatna	Palace Building	507	0	0
Bangalore	Tippu Sultan's Palace	828	0	0
	Kempe Gowda's towers	51	0	0
	Fort Dungeon	43	0	0
	Cenotaph	60	0	0
	Basavēśvara temple	1,545	11	0
	Venkatanāmanasvāmi temple in Fort	400	0	0
Śivaganga	Gangādhārēśvara and Honnādevī temples	2,361	0	0
Māgaḍi	Sōmēśvara temple	385	0	0
KOLAR DISTRICT				
Kōlār	Bara Inam Makan	580	0	0
	Makbara	150	0	0
Nandi	Bhōga-Nandīśvara temple	737	0	0
	Yōga-Nandīśvara temple	821	0	0
TUMKUR DISTRICT				
Settikere	Yōgamādhava temple	965	0	0
MYSORE DISTRICT				
Somanāthapūr	Kēśava temple	250	0	0
Seringapatam	Darya Daulat	75	0	0
	Other monuments	115	0	0
HASSAN DISTRICT				
Javagal	Lakshmī-Narasimhasvāmi temple	550	0	0
Undiganāl	Chaudēśvara temple	1,100	0	0
Gandasī	Kēśava devaru	210	0	0
Arsikere	Isvara temple	320	0	0
Mosale	Twin temples	880	0	0
Manjarābād	Fort	500	0	0
Halebīd	Kēdārēśvara temple	100	0	0
	Hoysalēśvara temple	1,997	0	0
Bēlūr	Chennakēśava temple	6,450	0	0

KADUR DISTRICT.

			Rs	a	p
Amritāpura	...	Amritēśvara temple	120	0	0
Marle	.	Siddhēśvara temple	..	100	0 0

• SHIMOGA DISTRICT

Belgāvi		Gandabhēiunda pillar	..	2,500	0 0
Udri	...	Lakshmīnārāyanasvāmī temple		1,450	0 0
Kūdlī		Rāmēśvara temple		820	0 0
Ikkeri		Aghōrēśvara temple		516	0 0
Keladi		Rāmēśvara temple	.	3,200	0 0

CHITALDRUG DISTRICT

Harihar		Hariharēśvara temple		604	0 0
Molakālmūru		Asōka's inscriptions	..	60	0 0
Heggere		Bastī	20	0 0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF
ARCHÆOLOGY AND HIS ASSISTANTS

During the year 1935-36.

[*Asterisk denotes Protected Monuments]

Mysore District—

Naiaganji-bore near Ganangūr	Graves
Muddanhalli-manti	do
Seringapatam	De Havilland's Aich
Yedatore	Arkēsvara temple
	Vighnēsvara temple
	Kaisāle-mantapa
Krishnarājanagar (New Yedatore) ...	Chandramaulīśvara and Nārāyana temples
Sāligrāma	Yōgā-Narasimha temple
	*Rāmānujāchāya temple
	Jyōtirmayēsvara temple
	Ancient site
	Ancient course of the Kāvērī river
Chunchankatte	Rāma temple
Chikkahanasoge	*Ādinātha Basti

Hassan District—

Basavāpatna	.	Sāntīśvara temple
		Pranatārthīharēsvara temple
		Lakshmīkānta temple
		Shadbhāvarahitēsvara temple
		Sandalēsvara temple
Rāmanāthapura		Rāmēsvara temple
		Agastyēsvara temple
		Pattābhīrāma temple
		Gōgarbha and Gāyatrī rocks
Mallarājapatna		Lakshmanēsvara temple
Golūr		Trikūtēsvara temple
		Kailāsēsvara temple
		Vāsudēva temple
		Narasimha temple
Arkalgūd	...	Lakshminarasimha temple
		Amūtēsvara temple
		Virabhadra temple
Śambhunāthapura		Svajambhunāthēsvara temple
Bēlūr	..	*Channakēsava temple
Āndale		Ancient site

Doddagaddavalli	¹ Lakshmīdēvī temple
Halebīd	*Hoysalēśvara temple
	*Bastī buildings
Śettigere	*Kēdārēśvara temple
	Dēvīramma temple
Karagada	Mahishāsura-mardīnī temple
Hāle-Bēlūr	Āñjanēya temple and inscriptions
Malali	Vāsudēva temple
Manjarabad	Ancient temples
	Fort
Tadur District—	
Angadi	Vāsantikā temple
	*Bastīs
	*Kēśava, Pātālarudrēśvara and Mallēśvara temples
Dēvavinda	Rāmēśvara temple
Maile	*Kēśava temple
	¹ Siddhēśvara temple
Khāndya	*Mārkaṇḍēśvara and Janārdana temples
Bālehonnūr	Vinābhadrā temple at Bālehalli
Siingēri	*Vidyāsankara, Janārdana, Sārādā and other temples
Shimoga District—	
Āgumbe	Gōpālakrishna temple
Mēlige	. . *Anantanāthabastī
	Venkataramana temple
	Chauki-Honda
Humcha	*Pāśvanātha bastī
	*Padmāvatī bastī
	¹ Pañchakūta bastī
Nagar	*Dēvagangā ponds
	*Fort
	Nilakanthēśvara,
	Āñjanēya and Gudde-Venkataramana temples
	*Palace of Śivappa-nāyaka
Kūdi	*Rāmēśvara and Nārasimha temples

APPENDIX 'B'.

List of Photographs taken during the year 1935-36

Serial No	Size	Description	View	Village	District
1	6½" × 4¾"	Vighnēśvara temple ..	Pillar	Yelatore	Mysore
2	Do		View of the temple and the Kāvērī river	Do	do
3	Do	Jyōtirmayēśvara temple	Doorway	Sāligrāma	do
4	12" × 10"	..	View of the Kāvērī river	Chunchan-katte	do
5	8½" × 6½"	Ādinātha basti	Doorway of the north cell	Chikkahana-sōge	do
6	Do	Do	Interior view	Do	do
7	Do	Kēśava temple	Dvārapala	Do	do
8	6½" × 4¾"		Vīragal on the tank bund	Do	do
9	Do		Stone inscription on the tank bund	Do	do
10-12	Do		Graves	Naragunji-bōre near Ganangū	do
13	Do		Do	Muddana-halli-manti	do
14	12" × 10"	Victoria Jubilee Hall	Back view	Mysore	do
15	8½" × 6½"		View of Kūshnaraṇa Road	Do	do
16	6½" × 4¾"		Do	Do	do
17	8½" × 6½"	Rāmēśvara temple	South-west view	Rāmanātha-pur	Hassan
18-20	6½" × 4¾"	Lakshmanēśvara temple	Figures on the wall	Mallarāja-patna	do
21	8½" × 6½"	Lakshmīkānta temple	Lakshmī-Nārāyaṇa	Basavāpatna	do
22	Do	Trīkūtēśvara temple	North-east view	Gorūr	do
23	Do	Do	North-west view	Do	do
24	Do	Narasimha temple ...	Yōgānarasimha	Do	do
25	Do	Vāsudēva temple	Vāsudēva	Hāle-Bēlūr	do
26	Do	Do	Inscription stone	Do	do
27	Do	Vishnu temple ..	Front view	Malali	do
28	12" × 10"	Fort	Yard	Manjarābad	do
29	10" × 8"	Do	Do	Do	do
30	Do	Fort gate	Ceiling	Do	do
31	Do	Do	Front view	Do	do
32	12" × 10"	Hoysalēśvara temple	East middle wall	Hālebīd	do
33	6½" × 4¾"	Durgā temple	Dēviramma figure	Settigere	do
34	8½" × 6½"		Distant view of the Bābā-budan hills	Karagada	do
35	6½" × 4¾"	Āñjanēya temple	Stone inscription	Do	do
36	12" × 10"	Chandragupta basti	Sculptured screen	Śravanabelagola	do
37	Do	Do	Do	Do	do
38	10" × 8"	Do	Doorway	Do	do
39	Do	Bhadiabāhu cave	North-west view	Do	do
40	12" × 10"	Vindhyagiri hill	Gōmatēśvara figure	Do	do
41	10" × 8"	Do	Do	Do	do
42	6½" × 4¾"	Do	Do	Do	do
43-44	10" × 8"	Do	Views of Kalyāṇi and Chandragiri	Do	do

APPENDIX B—*contd.*

Serial No	Size	Description	View	Village	District
45	6½" × 4¾"		Stone inscription	Halmidi	Hassan
46	Do	Īśvara temple	Front view with the stone inscription	Do	do
47	8½" × 6½"	Vāsantikā temple	Figure of the goddess	Angadi	Kadur
48	Do	Ādinātha basti	Ādinātha	Do	do
49-50	6½" × 4¾"	Sāntinātha basti	Yaksha and Yakshī	Do	do
51	8½" × 6½"	Rāmēśvara temple	South-west view	Dēvavrinda	do
52	Do	Do	Navaranga doorway	Do	do
53	6½" × 4¾"	Do	Pārvatī figure	Do	do
54	8½" × 6½"	Kēśava temple	Interior view	Marle	do
55	Do	Do	Kēśava figure	Do	do
56	Do	Do	Garuda on Pedestal	Do	do
57	6½" × 4¾"	Do	North-east view	Do	do
58	Do	Do	South niche	Do	do
59	Do	Do	West niche	Do	do
60	Do	Do	South-east view	Do	do
61	Do	Siddhēśvara temple	South-west view	Do	do
62	Do	Mārkandēya temple	Elephant	Khāndya	do
63-64	8½" × 6½"		View of the Bhadrā river	Bālehonnūi	do
65	6½" × 4¾"	Vīrabhadra temple at the mutt	South-west view	Bālehalli	do
66-67	8½" × 6½"	Vidyāśankara temple	Distant views	Sringeri	do
68	Do	Do	North-east view	Do	do
69	Do	Do	North-west view	Do	do
70	Do	Do	South-west view	Do	do
71	Do	Do	South-east view	Do	do
72-81	6½" × 4¾"	Do	Wall images	Do	do
82	8½" × 6½"	Sārādā temple	Interior view	Do	do
83-84	Do	Dēvagangā ponds	Views	Nagar	Shimoga
85	12" × 10"		Śivappa Nāyaka's Palace ruins	Do	do
86-87	10" × 8"		Do	Do	do
88	8½" × 6½"		Do	Do	do
89	Do	Fort gate	View from South	Do	do
90	12" × 10"	Gōpālākṣhna temple	Gōpālākṣhna image	Āgumbe	do
91	8½" × 6½"	Narasimha temple	South-east view	Kūḍli	do
92	Do	Do	Narasimha image	Do	do
93	Do	Rāmēśvara temple	South view	Do	do
94	12" × 10"	Kallēśvara temple	Central ceiling	Aralaguppe	Tumkur
95	10" × 8"	Do	Do	Do	do
96	Do	Do	Umāmahēśvara image	Do	do
97	8½" × 6½"	Do	Do	Do	do
98	Do	Do	Vīragal	Do	do
99	Do	Do	Kēśava image	Do	do
100	Do	Do	Perforated screen	Do	do
101-102	8½" × 6½"	Kēśava temple	Mythological friezes	Do	do
103-114	6½" × 4¾"	Do	Wall images	Do	do
115	Do	Nandi hills	View of Glentilt	Nandi	Kolar
116	Do	Do	View of Cubbon's bungalow	Do	do
117	Do	Do	Hill view	Do	do

APPENDIX B—*concl'd*

Serial No	Size	Description
118-120	6½" × 4¾"	Copper plate inscription of Dēvarāju and seal
121-122	Do	Do in the mutt at Bālehalli
123-124	12" × 10"	Do of the Punnād king Skandavarma
125	6½" × 4¾"	Do do —seal
126	10" × 8"	Stone inscription of the Ganga king Nītimārga
127	Do	Do of the reign of the Hoysala king Viraballāla II from Sondūr (Kumārasvāmī Betta)
128	Do	Ancient coins from the extreme South of India

APPENDIX 'C'.

List of Drawings prepared during the year 1935-36

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2	Basrāl	Malikārjuna temple	Do
3	Kōlār	Sōmēsvara temple	Do
4	Kaivāra	Amaranārāyana temple	Do
5	Āvanī	Lakshmanēsvara temple	Do
6	Sītī	Bhairava temple	Do
7	Chikka-Hanasōge	Ādinātha Basti	Do
8	Seringapatam		Guide map.
9	Tree of Indian Paleography, in Kannada		
10	Symbols met with on the ancient coins from the extreme South of India		

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